

Moses and Aaron.
**CIVIL AND
ECCLESIASTICAL
RITES, VSED BY THE
ancient HEBREWS; obserued, and
at large opened, for the clearing of many ob-
scure Texts thorowout the whole
SCRIPTURE.**

**HEREIN LIKEWISE IS
SHEWED WHAT CVSTOMES THE
HEBREWS borrowed from Heathen people:
And that many Heathenish customes, originally
haue beene vnwarrantable imitations
of the HEBREWS.**

By Thomas Godwyn, B. D.



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NOTES

CIVIL

ECCLIASTICAL

REVIEW

AND

CRITICISM

OF

THE

REVENUE

AND

FINANCE

OF

THE

UNITED

STATES

OF

AMERICA

AND

THE

WEST

INDIES

AND

THE

ISLANDS

OF

THE



TO
THE RIGHT HO-
NOVRABLE, WILLIAM
Earle of *Pembroke*, Lo. Chamber-
laine of his Maiesties Houshold, Lo. Warden
of the Stanneries, Knight of the most Noble Order
of the Garter, one of his Maiesties most Ho-
nourable Priuie Councell, and Chan-
cellor of the famous Vniuersitie
of OXFORD,

All Grace and Happinesse.

Right Honourable:



That many haue no better ac-
quaintance with Christ and
his Apostles, is because they
are such strangers with Mo-
ses and Aaron: were cu-
stomes antiquated thorowly
knowne, many difficulties in Scripture would ap-
peare

The Epistle Dedicatorie.

peare elegancies, and the places which now (through obscuritie) dishearten the Reader, would then become sweet inuitements to an unwearied assiduitie in perusing those sacred Oracles. If my present labours shall giue such light to some obscure passages, that thereby Gods people shall be drawne on with the greater delight, to exercise themselves in reading of Holy Writ, it shall not repent me of my tedious trauell in these rites and customes of Generations long since past, which whosoever vndertaketh, shall finde the way long and thornie, the path overgrowne and hardly discernable, the Guides few to direct, and those speaking in strange languages, and many apt to discourage him, because themselves are either laxe and will not, or lame and cannot walke the same way. But now (through Gods assistance) being come to the end of my iourney, the discoveries made on the way, such as they are (and such some are, as not obserued before) humbly craue your Lordships protection.

From Kensington,
Feb. 21. 1624.

Your Honours in all dutie
and seruice deuoted,

THO. GODWYN.



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Booke and Chapter.

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-

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Faults escaped in the marginall Quotations.

pag. 31. *reade* Elias. pag. 51. *reade* צוריק. pag. 111. *reade* מלחמה.
pag. 112. *reade* prec. p. 115. *reade* מסכה. p. 186. *reade* עיניו.
p. 186. *reade* R. Dau. p. 200 *reade* Tiraquel.

Faults in the Booke escaped.

P. ag. 21. *reade* Lieutenants. p. 43. *reade* Scripturarij. p. 69. *reade* Iehui.
p. 105. *reade* Siuan. p. 123. Though remote, *was* left out in the *printing*, *but inserted with a pen*. p. 178. *reade* ~~Thenia~~. p. 181. *reade* Thenia.
p. 181. *reade* Thenia. p. 191. *reade* Gods to be made. p. 159. *reade* Na-
uicula. p. 189. *reade* ~~uicula~~. p. 330. *reade* Manch of gold. p. 330. *reade*
Manch of silver. p. 296. *reade* ~~Manch~~. p. 19. *reade* ~~Manch~~. A page.



MOSES and AARON.
THE FIRST BOOKE
treateth of Persons.

CHAP. I.

Of the forme of the Hebrewes Common-wealth vntill Christ his comming, and when the Scepter departed from them.



He forme and state of government hath bene subiect to change, & variation amongst all Nations, but especially amongst the Iewes, where these changes are obseruable.

At first, the *Fathers* of their seuerall families, and their *First-borne* after them, exercised all kinde of government, both *Ecclesiasticall*, and *Ciuill*, being both *Kings* and *Priests*, in their owne houses. They had power ouer their owne families, to blesse, curse, cast out of doores, disinherit, and to punish with death, as is apparent by these examples of *Noah* towards *Cham*, *Gen. 9. 25.* of *Abraham* towards *Hagar* and *Ismael*, *Gen. 21. 10.* of *Jacob* towards *Simeon* and

B

Leui,

2
Of the forme of the Hebrewes Common-wealth,
Levi, Gen. 49. 3. and of Judah towards Thamar,
Gen. 38. 24.

In *Moses* his daies then did this prerogative of primogeniture cease; and as *Aaron* and his posterity were inuested with the right, and title of *Priests*: so *Moses*, and after him *Iosua*, ruled all the people with a kinde of *Monarchical* authoritie. For *Moses* was among the righteous as *King*, *Deut.* 33. 5.

After *Iosua* succeeded *Judges*; their offices were of absolute and independent authority, like vnto *Kings*, when once they were elected; but there were long vacancies, and chasmes commonly betweene the cessation of the one, and the election of the other: yea for the most part, the people neuer chose a *Judge*, but in time of great troubles, and imminent dangers; which being overpast, he retired to a priuate life. After that *Gedeon* had deliuered the people out of the hand of the *Midianites*, he being offered the *Kingdome*, replied, I will not reigne ouer you, neither shall my childe reigne ouer you, *Judge* 8. 23. That of *Samuel*, that he iudged *Israel* all the daies of his life, *1 Sam.* 7. 15. was extraordinary. In this respect their *Judges* symbolize with the *Roman Dictators*. This state of Regiment continued amongst them by the computation of Saint *Augustine*, three hundred twenty nine yeares. In these vacancies or distances of time, betweene *Judge* and *Judge*, the greater & weightier matters were determined by that great court of the *Seuenes*, called the *Sanhedrim*, in which respect the forme of
gouernment

* Zepper. lib 3. lxx.
210. cap. 6.

* Augustin. de ciuit.
Dei l. 18. c. 23.

untill Christ his comming, and when, &c.

3

gouernment may bee thought *Aristocraticall*. Kings succeeded the *Judges*, and they continued from *Saul* vnto the captiuitie of *Babylon*, that is, ^e about fise hundred and 20. yeares.

^e Zepper. leg. Mo-
sac. lib. 3. cap. 6.

From the Captiuitie vnto the comming of *Christ*, (which time is ^d thought to haue beene fise hundred thirty six yeeres) the state of the *Iewes* became very confused. Sometimes they were ruled by *Deputies* and *Vicereremis*, who had not supream authority in themselves, but as it pleased the *Persian Monarchs* to assigne them,

^d Vide Francii Chro-
nol.

^e they were termed ראשי גליות, *Rasche galinith*, ἀρχιμαυριτζου, *Heads of the Captiuitie*. Of this sort was *Zerobabel* and his successors, who are reckoned in the ^f *Hebrew Chronicles* to be these,

^e Maimon. in Tod
lib. ult. tract. Sa-
nedrim, cap. 4 §. 13.

Mesullam, *Hanania*, *Berechia*, and *Hofadja*. All which are thought to haue reigned vnder the *Persian Monarchy*, and to haue beene of the posterity of *Dauid*: as likewise the other succeeding ten chiefe *Gouernours* after *Alexander* the great. In the last of these ten, the gouernment departed from the house of *Dauid*, and was translated to the *Maccabees*, who descended from the Tribe of *Leui*. They were called *Maccabai*, from *Indas Maccabaus*, ^g and he had this name מַכַּבֵּי *Maccabaus*, from the Capitall letters of this Motto, written in his Ensigne or Banner. מי כמון באלים יהוה, *Quis sicut tu inter Deos o Domine?* Where the first letters are, *M. C. B. A. I.* Among the *Maccabees* soueraine authority continued vntill *Herod the Ascalonite* his reigne, at what time our Saviour

^f Seder Olam
mitais.

^g Carion Chron. li.
2. p. 144.

B 2

Christ

The forme of the Hebrews Commonwealth.

Christ was borne, according to *Jacobs* prophetic: The Scepter shall not depart from *Judah*, nor a *Lawgiuer* from betweene his feet, vntill *Shiloh* (that is, the ^h *Messias*) come, *Genesis* 49. 10.

^a Targum Vriel.
eadem pane verba
habet Targum Ie-
rosolym.

For the right vnderstanding of this prophetic, wee must note two things; 1. The time when the Scepter was given to *Judah*; 2. When taken from him. But first we must obserue how these two words *Judah*, and the *Scepter*, are distinguished.

ⁱ Origenes homil. 17.
in Gen. Epiphani.
Contra Ebionas,
& maxima Hebre-
orum pars.

^b Cuius de rep.
Hebr. lib. 1. cap. 9.
p. 81.

Some take
Judah,

^c Euseb. demonstr.
lib. 8. cap. 1. Mon-
iacus. in Analect.
p. 72. Casaub. con-
tra Baron. p. 16.

1. For the ⁱ Particular *Tribe of Judah*; but this seemeth flat contrary to Scripture, for many of the Iudges were of other Tribes, and all the *Maccabees* of the Tribe of *Leui*.
2. For the ^k Two Tribes which cleaued to *Rehoboam*; because in that diuision of the people, these two Tribes alone were called *Jewes*, and that from *Judah*, and that neuer before this diuision.
3. For ^l all the whole body of *Israel*, consisting of twelue Tribes; all which (in the iudgement of these men) were afterward by the singular prouidence of God, called *Jewes* from *Judah*.

Some

The Scepter departed from Iudab.

3

Some take
Scepter,

1. For ^m Regall power, and soueraigne authority, residing in one man principally.
2. For the ^m forme of government, and face of a Commonwealth, governed and ruled by its owne lawes, customes, and rites: signifying as well the rule, and authority of *inferiour Magistrates*, yea of *Priests* also, as of *Kings* and *Princes*.

^m Patres pleriq
omnes.

^m Casaubon. aduers.
Baron. p. 19. li. p.
23. Iustinus Mart.
in dialo. cum Try-
phone. Cuneus lib.
1. de rep. Heb. c. p.
9. p. 82.

From these different acceptions of these two words, flow fowre different interpretations of *Iacobs* prophetic.

Some are of ^o opinion, that the *Scepter* taken in the second acception, began to be given to *Iudab*, that is, to the *two Tribes* cleaving to *Rehoboam*, at the time of that diuision of the people: and that this *Scepter* was not taken from them vntill the destruction of *Ierusalem*, because that after *Herods* time vntill then, their lawes remained in force, their *Priesthood* continued, and their Commonwealth, though it were much defaced, yet not quite ouerthrowne.

^o Cuneus lib. 1. de
rep. Heb. cap. 11.
p. 96.

Some are of ^p opinion, that the *Scepter* taken in the second acception, began to be given to *Iudab*, that is, to the *Twelve Tribes*, from the time of *Moses*; and that this *Scepter* was not taken from them, vntill the destruction of

^p Ioseph Scalger ex
quo Casaub. aduers.
Baron. p. 19 li. p.
39.

The Scepter departed from Iudah.

Ierusalem: not in *Herod*, because he was a *Jew* (in that he was a *Profelyte*) for a *Jew* is a name, say they, of *profefſion*, not of *countrie*, or *nation*.

¹ Montan. in *A-*
nalect. p. 74.

Some are of ¹ opinion, that the *Scepter*, taken in the ſecond acception, began to be giuen to *Iudah*, that is, to the *Twelue Tribes*, from the time of *Mofes*, and that it was taken from them in *Herods* time: yet ſo, that in *Herods* time, this was but begunne, and inchoate, and at the deſtruction of *Ierusalem* it was fulfilled and conſummate.

² *Auguſt.* contra
Manich. lib. 12. cap.
47. *Eufeb.* demonſt.
lib. 8. *Cariſt.* Chron.
p. 143.

Some are of ² opinion that the *Scepter* taken in the firſt acception, began to bee giuen to *Iudah*, that is, to the *Twelue Tribes* from the time of *Mofes*, and that it was taken from them fully in *Herods* time. The former opinions, makes the coming of the *Meſſias*, to be a forerunner of the departure of the *Scepter*: this makes the departure of the *Scepter* to be a forerunner of the *Meſſiah* his coming, which I take to be the principall thing aimed at in the prophecie. This opinion, as it is more generally receiued than the others, ſo vpon juſter grounds. Now the *Scepter* was departed, & giuen to a *Profelyte*, neuer ſo before ³: yea now alſo, the *Lawgiuer* was departed from betweene *Iudahs* feet, and now the *Meſſiah* borne.

³ *P. Galatin.* lib. 4.
cap. 6. p. 203. ex
Talmud. *Ierofol.*

CHAP. II.

Of the Publicanes.

WEe hauing seene the most remarkable changes in the Commonwealth of the *Hebrewes*, we will note the chiefe obseruations concerning the persons there inhabiting, and first concerning the *Publicanes*, who were in the latter times, an heterogeneous member of that Commonwealth. After that the *Iewes* became tributary to *Rome* (which ^a was effected by *Pompey* threescore yeares before the birth of our *Sauour*) certaine Officers were appointed by the Senate of *Rome*, vnto whom it belonged, as well among the *Iewes*, as in other prouinces, to collect, and gather vp such customemoney, or Tribute, as was exacted by the Senate: those that gathered vp these *publique* payments, were termed *Publicani*, *Publicanes*; and by reason of their couctous exactions, they commonly were hated by the people of the prouinces ^b: Euery prouince had his seuerall *Societie* or company of *Publicanes*: Euery *Societie*, his distinct *Gouernour*, in which respect it is, that *Zaccheus* is called by the *Euangelist*, *appretiations*, *Princeps publicanorum*, the chiefe receiver of the Tribute, or chiefe *Publicane*, *Luke* 19. 2. And all the prouinciall *Gouernours* in these seuerall societies, had one chiefe ^c *Master* residing

^a Ios. ph. I. equitum de Pompeio lib. 1. de bello iud. cap. 3. p. 710.

^b Morum societatum frequens mentione facta est apud Cicero. in orat. pro Sex. Rosc. Murana, Cn. Plancio.

^c Sigon. de Antiquitate ciuitatis Romae lib. 2. c. 4.

residing at *Rome*, vnto whom the other subordinate *Gouernours* gaue vp their accounts. These *Publicanes* were hated in all prouinces, because of their exactions, but chiefly in the Common-wealth of the *Iewes*, because though it were chiefly maintained by the *Galilzans*, yet it was generally inclined vnto by the *Iewes*, that Tribute ought not to be payed by them: this hatred is confirmed by that *Rabinicall* prouerb ^d, *Take not a wife out of that family wherein there is a Publicane, for such are all Publicanes.* Yea a faithfull *Publicane* was so rare at *Rome* it selfe, that one *Sabinus* for his honest managing of that office, in an honourable remembrance thereof, had certaine images erected with this

^d 1st. *Casaubon. ex-
ercit. 13. 37.*

^{*} *Sueton. in Flau.
Vespas. c. 1.*

^{*} superscription, *Καλῶς τιμωμένοι* For the faithfull *Publicane*. And therefore no maruell, if in the Gospell, *Publicanes* and *sinners* goe hand in hand.

It is now generally receiued as a truth vndoubted, that not only *Heathen* people, but sometimes *Iewes* themselues became *Publicanes*. *Tertullian* was of another opinion ^e, and thought that all the *Publicanes* were *Heathens*; but he hath beene in that long since confuted by ^f *Jerome*, and reason it selfe perswadeth the contrary. First, *Matthew* who was a *Publicane*, was afterward an *Apostle*, and therefore vnlkely to haue beene an *Heathen*. Secondly, *Zaccheus*, his name was a pure *Hebrew* name, hauing no affinity with *Roman* names. Thirdly, the ground or principall argu-
ment

^e *Tertull. de pudic.
cap. 9.*

^f *Hieronym. epist.
ad Damasum.*

ment on which *Tertullian* built, was mecrely & erroneous.

¶ Fraud fuit acutissimo Patre, Hebraica lingua renovatio, nusquam enim occurrit in fonte, spurius ille textus, quo Tertullianus potissimum nititur. Non erat rectigal, pendens ex filius Israel, Deut. 23.

CHAP. III.

Israelites, Profelytes.

THe whole Common-wealth of *Israel* consisted of two sorts of men, *Hebrews*, and *Profelytes*; he that was born an *Hebrew*, either by *Father*, or *Mothers* side, was an *Hebrew*; but he that was born so of both, was an *Hebrew of the Hebrews*; such a one was *Saint Paul*, *Phil. 3. 5*. He that was borne a *Profelyte* either by *Father* or *Mothers* side, was termed *Benger*, The son of an *he-profelyte*, or *Bengera*, The son of a *she-profelyte*; But he that was by *Father* and *Mothers* side a *Profelyte*, was termed ^a *Bagbag*, that is, the sonne of he and she *Profelytes*.

^a Magni quidam nominis Rabbi apud Iudeos fuit, quem ex Paganismo ad Iudaismum conversum רבבב per sigla appellaverunt, i. filius profelyti, filius profelytis. *Parke Abooth, cap. 5.*

The *Hebrews* were of two sorts, some liued in *Palastina*, and vsed the *Hebrew* text, these were called *Hebrews*, or *Iewes*; others were dispersed in diuers places of *Greece*, they vsed the *Greeke* translation, and thence were termed *Ελληνισται*, ^b *Gracists*; *Saint Luke* mentioneth both. There arose a murmuring, *ἤν Ἰουδαίου*, of the *Gracists*, towards the *Hebrewes*, *Acts 6. 1*. Where note the difference between *Ελληνισται*, and *Ελληνισται*, the *Gracians*, and the *Gracists*; The *Gracians* are vsed by *Saint Paul*, to signifie all the *heathen* people, and stand in opposition with *Hebrews*

^b De Iudeis Gracianis uide *Scot. animadu. f. Enseb. 114. 1. & in Can. Hag. 2. 278.*

brewes in the generall acception, containing both the *Gracists*, or disperfed *Hebrews*, and also those of *Palastina*: the *Gracists* were both by birth and religion *Hebrews*, standing in opposition with *Hebrews* in the strict acception, taken for those of *Palastina*.

The whole body of *Israel* was diuided into twelue Tribes, and publique records were kept, wherein euery ones genealogie was registred, to manifest vnto what particular Tribe he belonged. These records *Herod* burnt, hoping that in after ages, he might be thought originally an *Israelite*, if those publique monuments might not be produced against him. * Thus much *Eusebius* plainly deliuereth of him. I am of opinion, that another reason might be added, namely, That no distinction either of tribe or family, might appeare, but all being confounded, and amongst the rest, *Dauids* (vnto whose family by a peculiar right the Scepter belonged) *Herod* and his posterity might be the better secured of the Kingdome.

Profelytes were those heathen people, who disclaiming *Paganisme*, became conuertts, and ioyned themselues vnto the Church of the *Jewes*. They were termed *Profelytes*, ἀπὸ τοῦ προσ-ελαβέντας, from their comming, and adioyning vnto the *Jewes*. Concerning these *Profelytes*, we will consider these three things: 1. The seuerall kindes of *Profelytes*; 2. The manner of making them; 3. In what account or respect they liued among the *Jewes*.

First,

* *Euseb. Eccles. hist.*
lib. 1. cap. 8.

First, the kindes of *Profelytes* were two; *גר ברית*, *Ger berish*, *Profelytus faderis*, A *Profelyte of the covenant*. Hee submitted himselfe vnto Circumcision, and to the whole *Mosaicall* *Pædagogic*.^d The *Rabbies* terme such a one

^d Rabbi Salomon,
Deut. 10. 14.

גר צדק, *Ger tsedek*, *Profelytismus iustitie*, A *Profelyte of righteousness*. Secondly, *גר שער*, *Ger schagmar*, *Profelytus porta*, A *profelyte*, or *stranger within thy gates*, Deut. 14. 21. Of him also wee reade in the fourth Commandement. He was suffered to dwell amongst them, whence he is also called *תושב*, *Toschab*, *Incola*, an inhabitant. Hee was not circumcised, neither did he conforme himselfe to *Mosaicall* rites, and ordinances, onely he was tied to the obedience of those commandements, which among the *Hebrew Doctors* goe vnder the name of *Noahs* *seuen Commandements*:^e which they reckon thus: 1. Iudgements, or punishments for malefactors. 2. Blessing the name of God; vnder this is contained the keeping of the Sabbath. 3. Disclaiming Idolatry. 4. Vncouering ones nakednesse. 5. Shedding of blood. 6. Robbery. 7. Eating of any member of a beast, taken from it aliue. Of this sort were *Naathan* the *Syrian*, the *Eunuch Cornelius*, and those of whom wee reade, That there were dwelling at *Ierusalem Jewes*,^f *Men that feared God* of euery Nation vnder heauen, *Acts* 2. 5.

^e Scheindler in *Pentaglor.* p. 1530.

^f *Ἀποστόλοις ἐκκλησιασμένοις.*

Secondly, to the making of one to be a *Profelyte of the covenant*, according to the difference of sex, and the difference of times, the

3 Moses Kotzens-fol.

40. c. 1.

במילה
ובטבילה
ובדריצת
רמים של
קרבה

4 Drusus de tribus

sect. lib. 2. p. 102.

4 Moses Aegyptius

in Assure biab, Pe-

rek 13. fol. 1. 7.

vide Serarium tri-

bury. lib. 2. cap. 2.

rites of initiation varied. To the making of
a *Male Profelyte*, at first three things were re-
quired. * 1. *Circumcision*, 2. *A kinde of purifica-*
tion by water. 3. *The blood of oblation*. This *oblati-*
on was commonly two Turtles, or Pigeons. To
the making of a *Woman Profelyte*, were requi-
red onely, *Purification by water*, and *Oblation* ^h.
Now, because the *Jews* haue neither Altar, nor
Sacrifice, they say that for the *males*, *Circumci-*
sion, and *Purification by water*, sufficeth; and for
the *females*, onely *Purification by water*. ⁱ In *Da-*
nid time they say, that many thousands of *Pro-*
felytes were ioyned vnto the *Church* without
Circumcision, onely by this *Purification*.

Hence we may obserue, that a kinde of *initia-*
tion by water was long in vse among the *Jewes*,
though it were not *Sacramentall* vntill *Christ* his
institution: yea therefore it may seeme to haue
beene vsed by them, because they expected it at
the comming of the *Messias*, as appeareth by
their comming vnto *Iohn*, questioning not so
much his *Baptisme*, as his *authority*, by what *au-*
thority he baptized; Why baptizest thou then, if
thou be not that *Christ*, nor *Elias*, neither that
Prophet? *Iohn* 1. 25.

Thirdly, the respect borne by the *Jewes* to-
wards *Profelytes*, was charitable; ^k they vsed no
vpbraiding termes towards them, saying, *Re-*
member thy former deeds. Notwithstanding it
was also prouided, ^l No *Profelyte* should be eli-
gible into the Court of their *Sanhedrim*, yea in
their common commerce, they had a vsuall
pro-

^k P. Fag. Exod. 12.

21.

^l Moses Aegypt. lib.

ult. ad trait. San-

hedrim, cap. 2.

proverbe which admonished them of wariness; ^m *Vel ad decimam usque generationem a* ^m *Casaubonum ad* *Profelytus caue; Beware of Profelytes to the tenth* ^{usq. Baton. p. 27.} *generation.*

CHAP. IIIL.

Of their Kings.

WE shall reade of three sorts of Kings in the old Test. *Melchisedek* was King and Priest, *Dauid* King and Prophet, others simply Kings. *Melchisedek* was King and Priest, *Dauid* King and Prophet. The concurrence of Princely Soueraigntie, and holy orders, in the same man, intimates that supreme authority should alwaies be accompanied with care of religion: In which respect *Ioash*, when he was anointed King, receiued the Testimony or booke of the Law, 2 Kings 11. 12. neither did these two meet onely in *Melchisedek* and *Dauid*, but the same man among the Heathens ^a was oftentimes King and Priest. And *Trismegistus*, had his name *Ter maximus*, ^b because he was *Philosophus maximus*, *Sacerdos maximus*, & *Rex maximus*. All Kings were not anointed, but only those in whom succession was broken, and there the first of the family was anointed for his successors, except, in case of dissention, where there was required a renewed vñction, for the confirmation of his authority. For this reason it was that *Salomon*

^a *Rex Anius, Rex idem hominum, Phœbique Sacerdos. Virg. Æneid. lib. 3.*
^b *Alex. Neopolit. lib. 2. cap. 6.*

was anointed as well as *David*, because of the strife betweene him and *Adoniah*.

Furthermore, *Saul* and *Iehu* were anointed כֶּסֶף, *Bepac*, with a *Cruse* of oyle, to shew the short continuance of their kingdomes. *David* and *Salomon* were anointed בֶּקֶרֶן, *Bekeren*, with an *horne* of Oyle, that is, in a *plentifull measure*, to shew the long continuance of their kingdomes.

As Kings were distinguisht from the people by many Ensignes of honor, by their Crowne, their Scepter, their Throne, &c. so likewise were they distinguished by their apparell; that was the reason that *Ahab* entring into battle, changed his apparell, 1 *Kings* 22.30. Though purple and white colours were not appropriated vnto Kings, ^e yet these colours were in chiefe esteeme, and principally vsed by them, ^d yea *purple* aboue others was affected by the *Emperors*, and Nobility of *Rome*; and *white*, by the Nobilitie of the *Iewes*, whence the *Hebrewes* terme their Noblemen, and such as are of best ranke צִוְרִי, *Chorim*, *Albatos*, men clad in *white*; and on the contrary, men of meanner rank, חֲשֻׁחִים, *Chaschucim*, *Sordidatos*, men clad with a *foule garment*. Hence is that of Saint *James*, If there come a man with a gold Ring, and in goodly apparell, עוֹדֵם בְּחֵלְמָה, in a *white garments*, and there come also a poore man, עוֹדֵם בְּחֵלְמָה, in a vile or *foule raiment*, *Jam* 2.2. This may be the reason, why when the *Iewes* accused *Christ* of treason, *Pilate* his souldiers

^e *Valer. Max. lib. 1.*

cap. 6.

^d *Alex. ab Alex.*

lib. 1. cap. 20.

souldiers clad him in *purple*, *Matth.* 27. 28. and *Herod the Tetrarch of Galile* put on him a *White garment*, *Luke* 23. 11. both therein applying themselves to the customes of their owne Countrey, and in derision, clothing him as a *King*.

CHAP. V.

*The High-Priest, Priests, Levites, and
Nethinims.*

THere were three rankes or degrees of Ministers about the *Temple*, *Priests*, *Levites*, and *Nethinims*; they may be paralleld with *Ministers*, *Deacons*, and *Subdeacons*, in the *Primitive Church*: Ouer all these the *High-Priest* was chiefe.

In *Aaron*, and his posterity, was continued the succession of the *Priests*; the *High Priesthood* was tied to the line of his first-borne; all the rest of his posterity were *Priests*, simply so called, or called *Priests of the second order*, *2 King.* 23. 4.

Except *Aaron*, and those that issued from his loynes (in whom the *series* of *Priests* was continued) all the rest of *Levi* his posteritie were called *Levites*.

Both in the *High-Priest*, and the *second*, or *inferior Priests*, there are two things considerable. First, their *consecration*: Secondly, their *Office*. In both these, somewhat they differed, somewhat they agreed.

In

^a Hinc Sacerdos
summus in fonte le-
gitur Sacerdos un-
ctus, *Leu. 4.5.* Jo-
natham habet, Sa-
cerdos magnus vel
summus. Diserte
Aven Esra; Sacer-
dos magnus ipse est
Sacerdos unctus.
I. yramus adhuc cla-
rius, Sacerdos un-
ctus est Sacerdos
magnus, quia in se-
pentes Sacerdotes
non ungebantur,
&c.

In their *consecration* they differed. 1. ^a The *High-Priest* was *anointed*: the materials of this chrisme or ointment are prescribed, *Exod. 30. 23.* It was powred vpon *Aarons* head, *Leuit. 8. 12.* It ran downe to his beard and to the border of his garments, *Psal. 133. 2.* The *second Priests* were onely *sprinkled* with this Oyle, mixed with the bloud of the Sacrifice, *Leuit. 8. 30.* In this was typed out the vnction of our *Sauour*, who was *anointed* with the oyle of gladnesse aboute his fellowes, *Psal. 45. 8.* Hee was *anointed* aboute his fellowes, *Extensiuè*, and *Intensiuè*. *Extensiuè*, for though *Aaron* was a-nointed *Priest*, *Saul* anointed *King*, *Elisba* a-nointed *Prophet*, *Melchisedek* *King* and *Priest*, *Moses* *Priest* and *Prophet*, *Dauid* *King* and *Prophet*; yet none saue onely *Christ*, *King*, *Priest*, and *Prophet*. *Intensiuè*, he was *anointed*, we *sprinkled*. He was full of grace and truth, *John 1. 14.* And from his *fulnesse*, we receiue grace for grace, *Vers. 16.* And all *Christians*, especially Mini-
sters, are vnto God the sweet sauour of *Christ*,
2 Cor. 2. 15.

Secondly, they differed in their garments, which were a necessary adiunct to their *consecration*. The *High-Priest* wore at the time of his ordinary ministratation in the *Sanctuary*, eight garments, *Exod. 28.* First, *Breeches of linnen*, put next vpon his flesh. 2. A *Coat of fine linnen*, put ouer the breeches. 3. A *girdle imbroidered, of fine linnen, blew, purple, and scarlet*, wherewith the coat was girded. 4. A *Robe* all

of

of blew, with seuentie two bells of gold, and as many Pomegranates, of blew, purple, and scarlet, vpon the skirts thereof; this was put ouer the coat and girdle. 5. An Ephod of gold and of blew, purple, scarlet, and fine linnen curiously wrought; on the shoulders thereof were two faire Beryll stones engrauen, with the names of the twelue Tribes of Israel. This Ephod was put ouer the Robe, and girded thereto with a curious girdle made of the same. 6. A Brest-plate wrought of gold, blew, purple, scarlet and fine linnen, which being a spanne square, was fastned by golden chaines, and rings vpon the Ephod: herein were set twelue seuerall stones, on which the names of the twelue Tribes were engrauen: Moreouer in this brest-plate were the Prim and Thummim placed. 7. A Miter of fine linnen, fix-scene Cubits long, wrapped about his head. 8. A plate of pure gold, or holy crowne two fingers broad, whercon was grauen, Holiness to the Lord: this was tied with a blew lace vpon the forefront of the Miter.

These eight garments the High-Priest vsed in his ordinary ministration, and they are termed by the Rabbies בגדי זהב Bigde Zahab, Vestimenta aurea, Golden vestments, because of their richnesse in comparifon of other extraordinary garments, which he wore only, once a yeere, when he entred into the Holy of Holies, vpon the propitiation day, *Leuit. 13. 4. 23.* These latter are called, בגדי לבן Bigde Laban, Vestimenta alba, White garments, they were in

Lib. I. The high Priest, Priests, Levites, and Lvs.

number foure, 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnen girdle.* 4. *A linnen Mitre, Levitic. 16. 4.*

^a Cusanus lib. 2. de
rep. Hebr. cap. 7.
p. 221.

In time of the second Temple, ^a because the *Chrisme* or holy oyle could not be found, therefore as formerly in respect of his *unction*, the *High-Priest* was called by the *Talmudists*, מִשְׁחָה מִשְׁחָה *Mischa Mischa*, *Auctus unctione*, *The annointed*: so when the oyle was lost, in respect of his garments, hee was termed, מִשְׁחָה בְּגָדִים *Mischa begadim*, *auctus vestibus*, *The clothed*. Those forementioned garments the *High-Priest* might not wear abroad in the citie, vlesse some vrgent occasion compelled him, as *Simeon* the just did, when hee went forth to meet *Alexander* the great.

^b Moses Rosenus
praecept. affirm. 173.
fol. 212. col. 3.

In his apparrell the threefold office of our Saviour *Christ* was shadowed, the *Crowne* signified his *Kingly* office; the *Vrim* and *Thummim*, and likewise his *Bells* and *Pomegranats*, his *Prophetical* office: by *Vrim* and *Thummim*, hee answered as from an *Oracle*; by the *Bells* was tyed the sound of his doctrine; by the *Pomegranats* the sweet saour of an holy life; the names of the twelve Tribes engrauen on the *Ephod*, and the *Brest-plate*, signified his *Priestly* office, presenting vnto God the whole Church, for which he maketh intercession. Hee knoweth his owne sheepe by name, *Iohn* 10. 3.

The *inferiour Priests* had onely foure garments, which they vsed in their ministration.

1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnen*

girdle

nen

new girdle. 4. A linnen bonnet, *Exod. 28.*

Thirdly, they differed in their *marriage*. The High-Priest might not marry a *Widdow*, nor a *divorced woman*, nor an *harlot*, but a *Virgin*, *Leuit. 21. 14.* From a *Widdow* he could not expect the *first lone*: from a *divorced woman* hee could not expect the *first or iust lone*: from an *harlot* neither *first, iust*, nor *only lone*: all which *Christ* (whom the *High-Priest* did herein represent) expecteth from his *Church*. The other *Priests* might lawfully marry a *Widdow*, *Leuit. 21. 7.*

The *High-Priest* and the *inferiour Priests*, agreed in their *consecration* in these particulars. It was required first, that both should be voide of bodily blemish, *Leuit. 21. 17.* Secondly that both should bee presented vnto the Lord at the doore of the *Tabernacle*, *Exod. 29. 4.* Thirdly, that both should bee washed with water, *Exod. 29. 4.* Fourthly, that both should bee consecrated by offering vp of certaine *Sacrifices*, *Exod. 29.* Fifthly, that both should haue of the blood of the other *Ramme*, put vpon the tip of the right eare, the thumbe of the right hand, and the great toe of the right foot, *Exod. 29. 20.*

In the time of their consecration certaine peeces of the sacrifice were put into the *Priests* hand, *Exod. 29. 9.* The ceremonie in the *Christian Church*, vsed by the *Bishop* vnto the *Minister* in time of *ordination*, that the *Bishop* gluethe the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signifie,

that no man taketh this honour vnto himselfe, but hee that is called of God, as was *Aaron*, *Heb. 5. 4.* Hence consecration in the *Hebrew* phrase is termed *Filling of the hand*. And contrary to this did *Ieroboams Priests*, whosoever would, he filled his owne hand, *1. King. 13. 33.* that is, *He thrust himselfe into the Priesthood.*

In the discharge of their offices, the *High-Priest* differed from the other *Priests*: First, because he only, and that but once a yeere, entred into the *Holy of Holies*, *Exod. 16. 34.*

Secondly, the *High-Priest* might not mourne for the death of his nearest kinne, *Leuit. 21. 10, 11.* The phrases vsed there to expresse mourning are two. First, *uncovering the head*. Secondly, *Renting the clothes*: Of both these somewhat is spoken in the chapter of *burialls*, but concerning the latter it will not bee amisse, to note that the *Talmudists* determine the matter thus: saying, 'That it was lawfull for the *High-Priest* to teare the skirt, or neather part of his garment, but from the bosome downward, it was ynlawfull: which if it bee true, then it doth not necessarily follow, that *Caiaphas* did contrary to the law in renting his clothes, *Matthew 26. 65.* The *inferiour Priests* might mourne for these six; *Father, Mother, Sonne, Daughter, Brother, and Sister, that had no husband*, *Leuit. 21. 2.*

In the discharge of their offices, the *High-Priest*, and other *Priests*, agreed in these particulars: 1. They both burnt incense, and offered

^c Vide Cuneum de
rep. Heb. lib. 2. cap.
3.

red sacrifices, 1 Chron. 6. 49. Secondly, they both sounded the trumpets, the use whereof was twofold; sometimes to sound an alarm in warre, sometimes to assemble the people and their Rulers, Num. 10. Thirdly, they both slew the sacrifices, 2 Chron. 29. 22. Fourthly, They both instructed the people, Mol. 2. 7. Fifthly, They both iudged of leprosie, Leuit. 13. 2.

For the more orderly performance of these offices, the High-Priest had his suffragan, ^d called *סגן*, *Sagan*, who in case of the High-Priests pollution performed his office. Of this sort was *Zephaniah*, 1er. 52. 24. And of this sort *Annas* is thought to haue beene, when *Caiaphas* was High-Priest. ^e In this sense they interpret *Annas* and *Caiaphas* to haue beene High-Priests the same yeere, Luke 3. 2. The High-Priest and his *Sagan*, resembled our Bishop and his Suffragan: The Patriarke of Constantinople and his Primore termed *Protosyncellus*, and amongst the Romanes, the Centurion and his *Optio*: for the Lieutenant in warre, who in case of necessity, supplied the Centurions place, were termed *Optiones*.

That euery one of the Inferiour Priests might equally serue in his order, King David distributed the whole company of them into twentie foure rankes, or courses, called *יחזקיא*, *Turme*, *vices*, *Nadab* and *Abihu* being dead, there remained onely two sonnes to *Aaron*, namely, *Eleazar* and *Ithamar*; now as the succession of Priests was preserved in these two families, so

^d Elias Thibis.

^e Casaubon. aduers.
Baron. p. 242. li.
Ioseph. Scaliger. in
Prolegom ad Euseb.

LEB. 1. *The high-Priest, Priests, Levites, and &c.*

did *David* at this time according to the number of people in each family, make his diuision. *Eleazars* family he diuided into sixteene ranks, and *Ishamars* into eight; the diuision was by *Lot*, the first lot fell to *Iehoiarib*, the second to *Jedaiah*, the third to *Harim*, &c. *1 Chron. 24.* Euery ranke or course serued weckely in the *Temple* by turne, and the rankes receiued their names from those, who at that time were the heads of the seuerall families, and euer after retained the same names. The chiefe of euery ranke was called, *Summus Sacerdos istius classis*: *The chiefe Priest of that ranke.* Hence it is that we reade of many *High-Priests* assembled together, *Marke 14. 1.* Furthermore we are to note, that as the weckely courses fell out by lot, so did they by lot determine each particular *Priests* seruice; namely, who should burne incense, who slay the beasts, who lay them on the Altar, who dresse the Lamps, &c. *Zacharias* was of the course of *Abia*, *Luke 1. 5.* that is, of the eighth course, and his lot was to burne incense, *Luke 1. 9.*

The office of the *Leuites* was to pitch, to take downe, to beare vp and downe the *Tabernacle*, and the vessells thereof. *Leui* had three sonnes, *Gershon*, *Cohath*, and *Merari*: and accordingly the whole company of the *Leuites* were distinguisht into three orders, *Gershonites*, *Cohathites*, and *Merarites*. The *Gershonites* charge was to carry the coverings and hangings of the *Tabernacle*. The chiefe things within the *Sanctuary*

Quary were committed to the *Cohathites*. The wood-worke, and the rest of the instruments were committed to the charge of the *Merarites*, *Numb. 3*. This was the office of the *Levites*, in *Moses* his time, and whiles they were on their iourney in the wildernesse; but afterward when they were settled in the promised land, then *Dauid* changed their office, appointing them some to haue the charge of the treasures of the *Temple*, *1 Chron. 26. 20*. others to be ouer-seers and *Iudges*, others to bee *Porters*, others *Singers*, *1 Chron. 23. 4*. The singers in time of singing were clad in linnen Robes, or Surpleses, *2 Chron. 5. 12*. The *Singers* were diuided into twentie foure *orders*, or *courses*, *1 Chron. 25. 8*. And the *Porters* into as many, *1 Chron. 26*. that both might supply their turnes weekly by lot as the *Priests* did. In *Moses* time also, their consecration beganne at the *five and twentieth* yeare of their age: In *Dauids* at the *twentieth*, *1 Chron. 23. 24*, *Ezra 3. 8*. Here we may note the libertie granted vnto the *Church*, in changing *Ceremonies*: the office of the *Levites* in *Dauids* time, was not the same as in *Moses*; and againe, *Moses* and *Dauid* agreed not in the time of their consecration. Againe, in the Christian Church we shall finde in *Matthias* his election, the vse of lots; not so in *Pauls*, or any other of the *Apostles*: In their meetings, vse of an *holy kisse*; and at the Lords Supper, vse of their *loue feasts*, both now antiquated throughout *Christendome*.

Moreouer there are certaine *degrees* obserueable

able among the *Levites*: 1. Their *initiation*, when they were a moneth old, they were *initiated*, and presented vnto God, *Numb.* 3. 15. Secondly, their *consecration*, they were *consecrated* by imposition of handes, when they were 25. yeares old, *Numb.* 8. 24. From thence for the five yeares following, they learned their office. Those that imposed hands on them, are said in the Text, *Numb.* 8. 10. to be the *sonnes of Israel*. *Chazkuni* interpreteth that place, the *First borne of Israel*. They were the *Representative Church*, and in allusion to this, the *Church of Christ* is called the *Church of the first borne*, *Heb.* 12. 23. At the same time the *Levites* were *waned* by the *Priests*, that is, as the Greeke reades it, ^f *Separated*, which word is vsed for the *Ministers of Christ*, ^g *Separate mee Barnabas and Paul*, *Acts* 13. 2. Thirdly, their *Ministration*, to carry vp and downe the *Tabernacle*, and this was at the thirtieth yeare of their age, vntill the fiftieth, *Num.* 4. 3. Lastly, their *vacation*, or *discharge* from that laborious seruice of carrying the *Tabernacle*; notwithstanding, euen then they were to serue in their charge, to encampe round about the Tent, to sing, and to beware that no stranger came into the Temple, ^h and likewise to ouerseer and instruct younger Leuites in manner of *Bishops*. Vnto these degrees the Apostle seemeth to haue respect: They that haue ministered well get themselues a good *degree*, *1 Tim.* 3. 13. The like kinde of ⁱ *degrees* are obseruable among the *Vestall Virgins*, they remained in their

^f *Assenit dapor.*

^g *Assenit m.*

^h *Francisc. lumen
Analyst. expof.
Num. 8.*

ⁱ *Dionys. Halicar-
nass. lib. 2.*

their nunnery 30. yeeres. Ten yeeres they learned the mysteries of their profession; Ten yeeres they exercised them, and ten yeeres they taught them others. From this custome of *imposing hands* on the *Levites*, hath flowne the like custome, vsed by the *Apostles* in conferring orders, *Acts* 6. 6. 1 *Tim.* 5. 22.

Obserue the difference of these three phrases, *Χειροτομία*, The *imposition of hands*, *Χειροτονία*, The *holding up of hands*, in token of *election*, or *ordination*, *Acts* 14. 23. And *ἐκτείνεσθαι τὰς χεῖρας*, A *stretching forth of the hands*. Both the first gestures were vsed in *Ordination* or *conferring orders*. The first of all, namely, *imposition of hands*, was borrowed from the *Hebrews*, The second, namely the *holding up of hands*, was taken from the ^k *Athenians*, who had two sorts of Magistrates, *Κλήρω*, *Magistrates chosen by lots*: and *Χειροτονίαι*, *Magistrates chosen by holding up of hands*. The third gesture of the hands, called *ἐκτείνεσθαι τὰς χεῖρας*, A *stretching forth of the hands*, ^l sometimes it is termed, *τὴν χεῖρα ἐκτείνειν*, the *beck-ning with the hand*, a gesture vsed in crauing silence; so *Paul* stretched forth the hand, and answered for himselfe, *Acts* 26. 1.

^k *Eschines contra Ctesiphontem.*

^l *Herodiam. p. 45.*

There were ^m another sort of holy persons, termed *אנשי מעמד* *Anshe Magnamad*, *Viri* ^m *Moses Kotsensis*, fol. 211. col. 4. *stationary*, the law requiring that whosoever offered either gift or sacrifice, he should present it vnto the Lord with his owne hands, and stand by during the time of his oblation. Now be-

E

cause

cause all *Israel* could not stand by, for the narrowness of the place, hence when an offering was made for all the people, certaine selected persons chosen for that purpose, supplied the stead of all the people. They were divided as the *Priests* and *Levites*, into twenty foure *rankes* or *orders*, weekly to minister in the *Temple*, but the choise was not restrained to the *Tribe of Levi*, but was indifferently made out of the people. Every *ranke* had one *foreman*, chiefe above the rest, termed *Stationum Princeps*: the *Foreman of that station*. The *Nethinims* office, was to be hewers of wood, and drawers of water for the house of God; they were not *Levites*, nor *Israelites*, but *Gibeonites*, whom because of their fraudulent dealing, *Ioshuah* made in this manner tributary, *Iosh. 9. 23*. They were afterward called *Nethinims*, *Ezra. 2. 43*. from *נתן*, *Nathan*, which signifieth to *give*, because they were *given* for, the service of the *Temple*. Their office was vile and base, as appeareth by that proverbiall speech. From the hewer of thy wood, unto the drawer of thy water, *Deut. 29. 11*.

דאש
ביעמר

CHAR.

CHAP. VI.
Of the Prophets.

THere are diuers names giuen vnto the expositors of the law, and although the particular yeere or time when each name began, bee not clearely euenced by monuments of *Antiquity*, yet in generall, wee may conceiue three distinct periods of time, in which the names altered. First, from *Adam*, vntill *Moses*. Secondly, from *Moses*, till the peoples returne from *Babylon*. Thirdly, from their returne, vntill the daies of *Christ*, and after. In the first period as *Adam* was *Prophet* and *Priest* in his family, so afterward euery *first-borne* supplied these two offices, together with their *Princely* office in their seuerall families. That they ruled their families as *Kings*, and instructed them as *Prophets*, is cleere to any acquainted with Scripture; the greatest doubt is, what sufficient prooffe there is for their *Priesthood*. *Adams Priesthood* is gathered hence, ^a because that, *Gen. 4.3. & 4.* *Abel* and *Kain* are said to haue brought their sacrifices: to haue brought them, namely, vnto *Adam*, who offered them vnto God in their name. The *Priesthood* of the *First borne* is gatherable hence, because the *Leuites* were appointed to the seruice of the *Altar*, in stead of the first borne, and as their *Redemption*, *Numb. 3. 41.* In

^a *Bertram. Polit.*
Iud. cap. 2. p. 17.

the second period, though a *private catechetical* exposition of the law belonged to the *Masters of families*, yet the *publike ministeriall* exposition thereof was appropriated to *Priests*, and *Prophets*. In the third period when prophecy ceased, then the office of expounding Scripture was more common, and in stead of *Prophets*, came in a multitude of other expositors. In generall wee may call them *teachers of Israel*. *John* 3. 10. Wee may distinguish them into 3. severall sorts. 1. *Wise men*. 2. *Scribes*. 3. *Disputers*. The *Apostle* compriseth them all, *1 Cor.* 1. 20. Where is the *wise*? Where is the *Scribe*? Where is the *Disputer*? Vnto any of these, or whatsoeuer other *Doctor* eminently gifted about others, the title *Rabbi* was prefixed. First, of their *Prophets*. Secondly, their *Wise men*. Thirdly, their *Scribes*. Fourthly, their *Disputers*. Fifthly, their *Rabbies*.

To *Prophecie*, or to be a *Prophet*, hath diuers acceptions in Scripture. First, It is taken for the *bookes* and writings of the *Prophets*. They haue *Moses* and the *Prophets*, *Luke* 16. 29. Secondly, for the whole word of God: No *Prophecy* in the Scripture is of any priuate motion, *2 Pet.* 1. 20. Thirdly, tho vnto whom God vouchsafed familiarity to reueale himselfe, they are called *Prophets*. *Abraham* was a *Prophet*, *Gen.* 20. 7. and *Miriam* a *Propheteesse*, *Exod.* 15. 20. Fourthly, ordinary interpreters of the word are called *Prophets*. He that receiueth a *Prophet*, in the name of a *Prophet*, *Matt.* 10. 41.

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Lastly, it is taken for those, who were enabled by diuine reuelation, to lay open hidden secrets, transcending all possibility of humane search. Hence it is, that *Prophets* in old time were called, *Secrs*, 1 *Sam.* 9. 9. And their *prophetic* was termed a *Vision*, *Esai.* 1. 1. because God extraordinarily inlightened their mindes, with the knowledge of these secrets.

There are three obseruable names applied to *Prophecy* in *Scripture*. 1. *Verbum Domini*. 2. *Visio*. 3. *Onus*. The word of the Lord: *Vision*. A burden. The first importeth the Lord speaking, or reuealing his secrets; the second implieth the *Prophet* attending or beholding them; the third, being applied only to *Judgements*, signifieth the *burdensomenesse* of them, on that people against whom they came forth.

For the propagation of learning, *Colledges* and *Schooles* were in diuers places erected for the *Prophets*, their *Schollers* were termed ^b *Filij Prophetarum*, Children of the *Prophets*, 2 *Kings*

6. 1. vnto which phrase there is allusion, *Matt.*

11. 19. *Wisdom is iustified of her children*: by reason of this relation, the *Prophet* sometimes is called a *Father*. *Elisha* cried out, my *Father*,

my *Father*, 2 *Kings* 2. 12. The ^c *Targum* expoundeth that place, *Rabbi, Rabbi*, as much as to say, my *Master*, my *Master*. And in truth, the *Rabbies*, grew very ambitious of the name *Father*, which was the reason of our *Sauours* speech, *Matthew* 23. 9. Call no man *Father* vpon earth.

^b Eodem sensu
Græciæ pedant ar-
tis medicæ Candy-
datis iazygion pas-
des. Erasmi de-
dicatiora Hilaris
præstet.

^c Targum. 2 Reg.
1. 11.

^a Chimehi in pre-
fat. ad Hoseam.

The ^a *Scripture*, sometimes ioyneth to the name of the *Prophet*, the name of his *Father*, as *Hosea the sonne of Beeri*, *Hos.* 1. 1. And such a one the *Hebrews* confesse to bee both a *Prophet*, and the *sonne of a Prophet*: Sometimes it mentioneth the *Prophets* name, but not the *Father*,^b such a one they confesse to bee a *Prophet*, but not the *sonne of a Prophet*: Sometimes it mentioneth with the *Prophet*, the *name of the city* where hee prophesied, and then it followeth, that he was a *Prophet of that city*. When a *Prophet* is mentioned without the *name of the citie*, then hee is thought to bee a *Prophet of Ierusalem*.

^c *Gerionid. lib. 4.*
^d *cap. 29.*

2. *Wisemen*: This title though in it selfe it be generall and common to all *Doctors*, and teachers of the law, yet for many yeares before our *Saviours* incarnation,^e it was either arrogated by the *Pharisees*, or else by the ignorant multitude appropriated vnto them, from an opinion of their extraordinary *wisdom*, in teaching of traditions, which they preferred beyond the law. Hence the *Pharisees* were called,^f *Masters of the traditions*. And hence was that counsell of R. *Eleazar* to his Schollers,^g That they should forbid their children from the study of the *Bible*, and place them betwene the knees of their *Wisemen*.^h Likewise, hence when any of their *Doctors* did reade lecture, their saying was, *in eo qui nunc loquitur. Our Wisemen doe teach traditions*. The like ambition we shall finde among the *Gracians*, all of them struiuing

ⁱ *Draſ. de trib. ſ. ſ. ſ.*
^j *p. 86.*

^k *Buxtorf. Recens.*
^l *operis Talmud. p.*
^m *195.*

ⁿ *Micronym. ad Al-*
^o *gafiam quest. 10.*

striving to bee intituled *Σοφοί*, *Wise men*. And hence, whensoever the chiefe of them had pleased the people in the performance of their orations, or any other publike businesse, they were honoured with a *Grande Σοφία*, that is, with a loude acclamation of *σοφία, σοφία*, *Well done*, or *Wisely done*, vntill *Pythagoras* in dislike of such swelling titles, stiled himselfe *Philosophus*, a *Louer of wisdom*, which kinde of modesty was afterward practised by the *Hebrew Doctors*, for they in after times, to auoide the suspicion of arrogancy, refused the name of *חכמים* *Chacamin*, *Wise men*,¹ and stiled themselves *תלמידי חכמים* *Discipuli sapientum*, *Learners of wisdom*.

Elie. Thisist.

3. *Scribes*, This name was giuen to two sorts of men, some meere *Laicks*, others *Clergie men*. The body of the *Laick Scribes*, were those, to whom was committed the instruction of young children in their minority, especially to teach them to write, we may *English* them *Scriueners*. This office was appropriated to the Tribe of *Simeon*. In this sense we reade not of *Scribes* in the *Scripture*, although the ground of their first institution haue beene taken thence, namely, from those words which *Jacob* vsed vnto *Simeon* and *Leui*: I will diuide them in *Jacob*, and scatter them in *Israel*, *Gen. 49. 7*. So that as *Leui* had no portion, but liued dispersed among the other Tribes by the benefit of the altar:² In like manner, *Simeon* had no portion, in the iudgement of the *Hebrews*, but liued scattered

¹ *Solom. Iarchi*
Gen. 49. vide An-
brof. Tom. 4. cap. 2.
& Targum Hiero-
solymis.

scattered among the other Tribes, getting their maintenance by teaching and schooling little children: whether this office of teaching children was appropriated to them, I leave to the enquiry of others; certaine I am, that the *Simeonites* had their owne inheritance by lot, *Iosh. 19. 1.* and the prophecy concerning their being scattered, is thought to haue beene accomplished in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judah, Iosh. 19. 9.* Furthermore it is certaine, that if not all *Scriueners*, yet those publike notaries who were employed in drawing deeds, and writing contracts (be they of what Tribe they will) they were called by the name of *Scribes*. Vnto this there is allusion, *Psal. 45. 1.* My tongue is as the *penne* of a *swift writer*, or *ready Scribe*. Out of the body of these I conceiue certaine choise men to haue beene elected for publike employments, some to attend the *King*, as his *Secretaries*, termed γραμματῆς βασιλεως, the *Kings Scribes*, *2 King. 12. 10.* Such were *Sheia*, *2 Sam. 20. 25.* And *Shaphan*, *2 Kings 22. 3.* Others to attend the publike courts, and consistories: they much resembled our *Clarkes of Assizes*, these were termed γραμματῆς λαῶ, the *Scribes of the people*, *Mat. 23. 4. 12. 1. Maccab. 5. 42.*

The second sort of *Scribes*, belonged to the *Clergie*, they were expositors of the law, and thence are they called γραμματῆς το νόμου, νομικοι, & νομοδιδασκαλοι: *Scribes of the Law, Esr. 7. 6. Ex-pounders*

pounders of the Law, Luk. 7. 30. and Doctors of the Law, Luk. 5. 17. Their office was to write, read, and expound the law of Moses to the people. The name was a name of office, not of sect. Of this sort was *Esdra*, *Esr.* 7. 6. who though hee were a *Leuite*, yet ¹ others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently bee of any Tribe. The name was of the like esteeme among the *Hebrews*, as the *Magi* were among the *Chaldeans*; the *Quindicimviri* among the *Romanes*, for expounding *Sibyllaes Oracles*: or the *Canonists* in the Church of *Rome*. The word סופרים, *Sopherim*, translated *Scribes*, signifieth *Numberers*, or *Computers*, and is applied to the *Masorites*, because they spent their time in reckoning, and numbering, not only the verses, but the words also, and letters of each booke throughout the *Bible*; which as it is an argument of their industry: ^m So likewise of *Gods* providence, in the preferuation of his truth vniolable. As the *Wise men* in their preaching pressed traditions: so the *Scribes* claue to the written word, whence they were ⁿ termed *Text-men*, or *Masters of the Text*. And to this purpose it is worth our obseruing, that whereas both the *Scribes* and the *Pharises*, sought to fasten accusations vpon our *Sauour*, *Matth.* 9. The *Scribes* accused him of blasphemy, *Verf.* 3. The *Pharises*, of eating with *Publicanes*, and sinners, *Verf.* 11. The *Scribes* accusation, was a breach of the law; the *Pharises*, a breach of traditions.

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3. The

¹ *Drusius de tribus
sectis lib. 2.
cap. 12. ex Chaldeis
paraphrasi.*

^m *Augustin. in
Psalm. 40.*

ⁿ *Drusius de trib.
sectis lib. 2. ca. 12.*

• Vide Thisbit. in
רש

• Targum Psalm.
84. 7.

3. The *Disputer*, ° Hee insisted vpon *allegories*, and searched out mysticall interpretations of the *Text*. Hence himselfe was termed *Darschan*, and his exposition, or homily, *Midrasch*. And their schoole, *Beth Hammidrasch*. They were counted the profoundest interpreters, whence that of the *Psalmist*, *Psam.* 84. 7. *They goe from strength to strength*, ° is interpreted, *from their Temple, to their Beth Hammidrasch*, from an inferior to an higher schoole. Herby wee see the difference betweene those three sorts of predicants mentioned by *Saint Paul*. The *wise men* were teachers of *traditions*, the *Scribes* teachers of the *Text* according to the literall interpretation, and the *Disputers* teachers of *allegories* and *mysteries*; which fabulous expositions, because they breed questions and disputations, ζήτησις παρήχουσα, 1 *Tim.* 1. 4. Hence is it that such an expositor, is termed συζητητής, A *Disputer*. These three sorts of preachers, which *Saint Paul* termeth, the *Wise man*, the *Scribe*, and the *Disputer*, 1 *Cor.* 1. 20. are by the *Hebrews* named, חכם *Chacam*, סופר *Sopher*, רשן *Darschan*.

CHAP. VII.

Of their title Rabbi.

ABout the time of our *Sauour Christ* his natiuity, titles beganne to bee multiplied, and amongst the rest, these

these of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in especiall vse: they all are deriued from רבב, *Rabab*, signifying *Multiplicatus fuit*, and they sound as much as מרומאדיסט, that is, a *Master*, or *Doctor* eminently gifted with varietie of knowledge. Concerning these titles, they write thus, ^a that *Rabbi*, is a more excellent title, than *Rab*; and *Rabban* more excellent than *Rabbi*; and the simple name without any title, as *Haggi*, *Zachari*, *Malachi*, was more excellent than *Rabban*. About this time they vsed a set forme of discipline in their Schooles. The Schollar was termed תלמיד, *Talmid*, a *Disciple* in respect of his learning, קטן, *Katan*, a *Junior*, in respect of his minority; בחור, *Bachur*, that is, one *chosen*, or *elected*, in respect of his *election* or *cooptation*, into the number of *Disciples*. After hee had proued a good proficient, and was thought worthy of some degree, then was hee by imposition of hands made a *Graduate*, חבר, *Chaber*, a *companion* to a *Rabbi*. This imposition of hands, they termed סמיכה, *vel* סמיכות, *Semicah*, or *Semicuth*, which ceremony they obserued in imitation of *Moses* toward *Ioshua*. The Lord said vnto *Moses*, Take thou *Ioshua* the son of *Num*, in whom is the spirit, and Put thine hand upon him, *Num.* 27. 18. At which time hee that imposed hands on him, vsed ^b this forme of words, *I associate thee, and be thou associated*. After this, when he was worthy to teach others, then was he called *Rabbi*; and whereas in his

^a *Aruch in voce*

אביר

אני סומך
אתה תהיה
סמוך

^{Ad est.} Scaligero interprete: Ego tibi impono manum, et manus tibi imposita est. Tribere. c. 3. p. 264. vide etiam Cunnam de Rep. Heb. lib. 1. cap. 4.

minoritie, his owne name being suppressed, hee was called only by his *Fathers name*, the sonne of *N.* When he was made Graduate by imposition of hands, then was hee called by his owne name, *N. the sonne of N.* And afterward, when hee was thought worthy to teach, then was the title *Rabbi* prefixed, after this manner; *Rabbi N. the sonne of N.* For example, *Maimonides*, at first was termed onely *Ben Maimon*, the sonne of *Maimon*: after his degree, then was he called by his owne name added to his Fathers, *Moses Ben Maimon*, *Moses the sonne of Maimon*: at last being licenced to teach, then was hee called רמבם *Rambam*, which abbreviature, consisting of Capitall letters, signifieth, *Rabbi Moses ben Maimon*, *Rabbi Moses the son of Maimon*. So *Rabbi Levi*, the son of *Gersom*, in his minority was called the sonne of *Gersom*, afterward *Levi the sonne of Gersom*; at last, רלבג, *Rabbag*, *Rabbi Levi the sonne of Gersom*. This distinction of *Schollers*, *Companions*, and *Rabbies*, appeareth by that speech of an ancient *Rabbi*, saying, * *I learned much of my Rabbies or Masters, more of my Companions, most of all of my Schollers*. That euery *Rabbi* had disciples, and that his owne disciples, and other well-wishers stiled him by the name of *Rabbi*, in the daies of our *Saviour*, needeth no prooffe. *Judas* came to *Christ* and said, *God saue thee Rabbi*, *Matth.* 26. 49. In like manner *Johns Disciples* came and saluted *John*, by the name of *Rabbi*, *John* 3. 26. And *Christ* by the name of *Rabbi*, *John*

* Vide P. Fagium
in Schollis suis ad
cap. 4. Pirke Abotib.

John 1. 38. But whether there was such a formall imposition of hands then in vse, I much doubt. The manner of their meetings, when Disputations were had in their Synagogues, or other Schooles, was ^d thus. The chiefe *Rabbies* sate in reserued chaires, these are those chiefe seats in the *Synagogues*, which the *Scribes* and *Pharises* so affected, *Matth.* 23. 6. Their *Companions* sate vpon benches, or lower forms, their *Schollers* on the ground, at the feet of their Teachers. *Saint Paul* was brought vp at the feet of *Gamaliel*, *Acts* 22. 3. And *Mary* sate at *Iesus feet*, and heard his word, *Luke* 10. 39. The posture of their body, differed according to their degrees. The ^e *Rabbi* is described to be יושב, *Iosheh*, one that *sitteth*: The *Companion*, בורח, *Muteh*, the word signifieth a kinde of leaning vpon a bed, or bench, ones head lying in the others bosome, in manner of the ancient sitting at table, and it was a deportment of the body, inferiour to that of ^f *sitting*: The *Scholler* was termed מרחב, *Mishabek*, one that doth lie along in the dust, and this was a token of the *Schollers* humility, thus humbling and subiecting himselfe, euen to the feet of his *Master*: ^g This same custome it is thought, *Saint Paul* laboured to bring into the *Christian Church*, *1 Cor.* 14. Their *Schollers* were not all of equall capacity, whence ^h they said, some had *conditionem spongiae*, others *elephidrae*, others *facies facinorosi*, and others *Cribri*. Some resembled the *sponge*, and sucked in all

^d Philo Iud. Quod
omn. i probus, p.
679.

^e Scaliger in Tri-
beres. cap. 5. ex
cap. 1. Beracoth.

^f Pirke Aboth.
cap. 4.

^g Ambros. 1 Cor.
14.

^h Pirke Aboth.
cap. 5.

LIB. I. *Of their Nazarites, and Rechabites.*

that they heard without iudgement; others the *Houre-glasse*, they tooke in at one eare and let out at the other: others the *Winesacke*, through which wine is so drained from the dregges, that only the dregges remaine behind: lastly, others the *rying sieue*, which in winnowing lets out the courser seed, and keepeth in the corne.

CHAP. VIII.

Of their Nazarites, and Rechabites.

THere are two sorts of *Votaries* mentioned in the old *Testament*, *Rechabites*, *Jerem.* 35. and *Nazarites*, *Numbers* 6. I finde scarce any thing warrantable concerning these two, more than what the Scripture deliuereth in the forequoted places: therefore concerning the matter of their vows, I refer the reader to the foresaid texts of Scripture, here only we will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from נָזַר *Nazar*, to separate, because they *separated* themselues from three things: *First*, from wine and all things proceeding from the Vine. *Secondly*, from the razor, because they suffered no razor to come vpon their head, but let their haire grow all the daies of their separation. *Thirdly*, from pollution by the dead: this separation againe was twofold, either for a set number of daies, or for a

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mans whole life : that, they termed *Naziratum dierum*, this, *Naziratum seculi*: of that sort was *Saint Paul* and those foure with him, *Acts* 21. 24. Of this sort was *Sampson*, *Iudge* 13. and *Iohn Baptist*. The iust number of daies, how long the former of these two separated themselves, is not expressed in *Scripture*, but the ^a *Hebrew Doctors* determine them to be thirty, because it is said, *Num.* 6. 5. *Domino sanctus* ^a *Shcindler in Pen. taglat.*
 יהיה *erit*; which word (say they) containing thirty, expresseth the iust number of daies to be obserued in this voluntary separation. The second sort of *Nazarites*, were so termed from נזר, *Nasfar*, from whence cometh *Nasfereth*, or *Nazareth*, the name of a certaine village in *Galile*, where *Christ* was conceived and brought vp : Hence our *Sauour* himselfe was called a *Nazarene*, or *Nazarite*, *Matth.* 2. 23. and those that imbraced his doctrine *Nazarites*, *Act.* 24. 5. Afterward certaine *Heretiques* sprung vp, who, as the *Samaritans* ioynd *Iewish Ceremonies* with *Heathenish* rites: so ^b they ioynd together, *Christ* and *Moses*; the *Law*, and the *Gospell*; *Baptisme* and *Circumcision*: of the beginning of these wee shall reade, *Acts* 15. 2. Then came downe certaine from *Iudea*, and taught the brethren, saying; Except ye bee circumcised after the manner of *Moses*, yee cannot be saued. These *Heretiques* were called *Nazarites*, either of malice by the *Jews*, to bring the greater disgrace vpon *Christian* religion; or else because at first they were true, though

^b *Hieronym.* *Isaia*
 8. *Idem* refert
Epiphanius lib. 1.
Tom. 2. *her.* 29.

c *Frausefc. Iun.*
parall. lib. 1. 8.

d *Augustin. lib. 19.*
contra. Faustum
Manichaeum, c. 4.

e *Epiphani. lib. 1.*
Tom. 2. heres. 29.

f *Epiphani. lib. 1.*
Tom. 1. her. 18.

though weake *Nazarites*, that is, *Christians* misled by *Peters* Judaizing at *Antioch*, *Gal. 2. 11.* And hence it is ^c thought, that the *Church* at *Antioch*, in detestation of this new bred heresie, fastned vpon them by the name of *Nazarites*, forsooke that name, and called themselves *Christians*, *Act. 11. 26.* *Symmachus* that famous interpreter of the old *Test.* was a strong defender of this heresie, and ^d from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred, as the *Samaritanes*, whereupon, ^e three times euery day, at *morning*, *noonetide*, and *euening*, they closed their prayers with a solemne execration, *Male-dic Domine Nazorai.* Lastly, another sort of *Nazarites* there were, so termed from נָזַר, *Nasar*, signifying to *abolish*, or *cut off*, ^f because they did *abolish* and *cut off*, the five bookes of *Moses*, reiecting them as not *Canonicall*.

CHAP. IX.

Of the Asideans.

IT is much controuersed, whether the *Asideans*, were *Pharises* or *Essens*, or what they were? Were I worthy to deliuer my opinion, or, as the *Hebrews* prouerbe is, to thrust in my head amongst the heads of those wise men: I conceiue of the *Asideans* thus. Before their captiuitie in *Babylon*, wee shall finde the word חַסִּידִים, *Chasidim* (translated *Asidai*, *Asideans*)

Asideans) to signify the same as צדיקים, *Tsadikim*, *Iust*, or *good men*: both were used promiscuously, the one for the other, and both stood in equall opposition to the רשעים, *Reschagnim*, that is, *ungodly*, or *wicked men*. At this time the whole body of the *Jewes*, were distinguished into two sorts, *Chasidim*, and *Reschagnim*: *Good* and *Bad*.

After their captivity, the *Chasidim* began to be distinguished from the *Tsadikim*.^a The *Tsadikim* gave themselves to the study of the Scripture. The *Chasidim* studied how to adde unto the Scripture.^b Secondly, the *Tsadikim* would conforme to whatsoever the law required: The *Chasidim* would be *holy above the Law*. Thus to the repairing of the Temple, the maintenance of sacrifices, the relieve of the poore, &c. they would voluntarily adde over and above, to that which the law required of them. Whence it is noted, that those were *Chasidim*, who would say, *What is mine, is thine*; and *what is thine, is thine owne*; those *Reschagnim*, which would say, *What is thine, is mine*; and *what is mine, is mine owne*; and it is probable, that that middle sort mentioned in the same place, who would say, *What is mine is mine, what is thine is thine owne*, were the very *Tsadikim*.

At this time the body of the *Jews*, were distinguished into three sorts, in respect of holiness. 1. *Reschagnim*: *ungodly*, *Wicked* and *ungodly men*. 2. *Tsadikim*, *Saints*, *Iust*, and *righteous*.

^a D. Kimchi Psal.
103. 7.

^b Pirke Aboth
cap. 5.

e *Assidai* de quibus
agitur. i. *Matab. 7.*
13. *vocantur a* Io-
sepho lib. 12. c. 16.
אֲסִידַי וְיִשְׁרָאֵל
וְהָאֲסִידַי.

teous men. 3. *Chasidim*, who are sometimes translated, *ḥasid*, *Holy men*, and that for the most part: *e* but sometimes also *אֲזַדַּי*, *Good men*: These of all others were best reputed, and beloved of the people. The Apostle shewing the great loue of *Christ*, dying for vs, amplifieth it by allusion vnto this distinction of the people: *Christ* died for the *ungodly*. Scarcely for a *righteous man*, will one die, yet peradventure for a *good man* some would euen dare to die, *Rom. 5. verses 6, 7.* The gradation standeth thus: Some peradventure would die for one of the *Chasidim*, a *good man*: Scarcely any for one of the *Tsadikanim*, a *iust*, or *righteous man*: For the *Reschagnim*, or *ungodly*, none would die; yet *Christ* died for vs *ungodly*, being sinners, and his enemies.

Now as long as these workes of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the law: so long the heat of contention was not great enough to breed sects and heresies: But when once the precepts and rules of supererogation, were digested into *Canons*, and vrged with an opinion of necessity; then from the *Chasidim* issued the brood of *Pharises*; *d* and also from them (as it is probably thought) the heresie of the *Essens*, both obtruding vnwritten traditions vpon the people, as simply necessary, and as a more perfect rule of sanctity than the Scripture: At this time the *Tsadikanim* in heat
of

d *Iosephi Scaliger.*
Tribares. cap. 22.

of opposition reiected not onely traditions, but all Scripture, except onely the five bookes of *Moses*; for which reason they were called *Karaim* *. Some are of opinion, they reiected onely *traditions*, and embraced all the bookes of Scripture: Which opinion soeuer wee follow, they had their name קראים, *Karaim*; *Textuales*, *Scripturarij*, (i.) *Text-men*, or *Scripture readers*, because they adhered to *Scripture* alone, withstanding and gaine-saying *traditions* with all their might. And if wee follow the latter, then all this while the *Karaim* were farre from heresie: but in proceſſe of time, when from *Sadok*, and *Baithus*, these *Karaim* learned to deny all future rewards for good workes, or punishment for euill, or resurrection from the dead; now the *Karaim* became compleat *Saduces*, and perfect *Heresiques*, taking their denomination from their first Author, *Sadok*. The time of each heresies first beginning, shall bee more exactly declared in their severall chapters.

* *Ioseph. Scalig.*
ibid.

CHAP. X.

Of the Pharises.

^a *Quantum etymologiam (cuius fundus & autor putatur Hieronymus Præfat. in Avros) refellit scriptura Hebraica, si enim Phariseus dicretur à verbo פָּרַשׁ Dividere, scriberetur פֶּרִישִׁי.*

פֶּרִישִׁי. non פֶּרִישִׁים.

^b *Gorionides, cap. 29.*

^c *Suidas.*

THere are ^a three opinions concerning the *Etymologie* of the name *Pharisee*. The first, are those which deriue it from פָּרַשׁ, *Parash, Expandere, Explicare*; either from the *enlarging* and laying open their phylacteries, or from their *open performance* of good workes in publique view of the people, as being ambitious of mans praise. Secondly, from פָּרַשׁ, *Parasch, Exponere, Explanare*; because they were of chiefe repute, and counted the profoundest *Doctors* for the *exposition* of the law, so that they were termed ^b *Peruschim, quia Poreschim*; *Pharises*, because they were *expounders* of the law. Thirdly, others deriue the name from the same verbe, but in the coniugation *Piel*, where it signifieth *Dinidre, Separare, to separate*. ^c In this acception, by the Greekes they were termed ἀραισματοφύτοι, we may *English* them *Separatists*. Their *separation* is considerable, partly in the particulars *unto which*; partly in those *from which* they *separated*.

1. They *Separated themselves to the study of the Law*, in which respect they might bee called, ἀραισματοφύτοι εἰς τὸν νόμον, *Separated unto the Law*. In allusion vnto this, the *Aposle* is ^d thought to haue stiled himselfe, *Rom. 1. 11.*

^d *Drusus de trib. sect. lib. 2. c. 2.*

ἀραισματοφύτοι

separationis in Evangelio, Separated unto the Gospel: when hee was called from being a *Pharise*, to be a *Preacher of the Gospel*: and now not separated to the *Law*, but to the *Gospel*.

2. They separated themselves, or at least pretended a *separation to an extraordinary sanctitie of life above other men*. God I thanke thee that I am *not as other men* are, extortioners, unjust, adulterers, &c. *Luk. 18. 11.*

e Suidas.

The particulars from which they separated themselves, were these:

1. *From commerce with other people*, as afterward will appeare in their traditions, whence they called the common people by reason of their ignorance, *ἄνθρωποι τῆς γῆς* *populum terra*, the *people of the earth*. In the Gospel of *S. Iohn* 7. 49. they are called *ἄνθρωποι*: *This people who knoweth not the law are cursed.*

2. *From the apparell and habit of other men*: for they used peculiar kindes of habits, whereby they would be distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terra, conculcasio sunt Phariseorum.*

e R. David. S. Iohn. 1. 8.

3. *From the customes and manners of the world.*

e Tishbites.

This heresie of the *Pharises* seemeth to haue had its first beginning in *Antigonus Sochans*. He being a *Pharise* succeeded *Simcon the Just*, who was coetanean with *Alexander the great*: he liued three hundred yeeres before the birth of *Christ*.

The *Pharises* were ^h not tied to any particu- ^h *Chrys. Matt. 15.*

lar Tribe or Familie, but indifferently they might be of any. *S. Paul* was a *Beniamite*; ¹*Hyrcanus* was a *Leuite*.

^o *Flavius Joseph.*
lib. 13. c. 18.

Each sect had his *Dogmata*, his proper *Aphorismes*, *Constitutions*, or *Canons*: so the *Pharises* had theirs. My purpose is, both concerning these and the other sects, to note only those *Canons*, or *Aphorismes*, wherein chiefly they were hereticall, and one differing from the other.

^u *Joseph lib. 13.*
cap. 9.

First, the *Pharises* ^k ascribed *some things* to *Fate* or *Destinie*, and *some things* to mans *Free-will*.

2. They confessed that there were *Angels* and *Spirits*, *Act. 23. 8.*

ⁱ *Joseph de bello*
lib. 2. cap. 12.

3. Concerning the resurrection of the dead, they acknowledged it, and ^l taught that the soules of euill men deceased, presently departed into euerlasting punishment; but the soules, they say, of good men, passed by a kinde of Pythagorean *μετεμψυχοις* into other good mens bodies. Hence it is ^m thought, that the different opinions concerning our *Sanjour* did arise; Some saying that he was *Iohn Baptist*, others *Elias*, others *Jeremias*, *Matt. 16. 14.* As if *Christ* his body had beene animated by the soule either of *Iohn*, *Elias*, or *Jeremias*.

ⁿ *Serap. Tribens.*
lib. 2. cap. 3. 11.
Drus. in pract.

4. They did stily maintaine the traditions of their *Elders*. For the better vnderstanding what these traditions were, we must know that the *Jewes* say the Law was ⁿ twofold, one committed to writing, which they called *תורה*

^o *Moses Kotsenfs*
in praef. lib. praecpt.

שבתה

שכבתב *Thorah schebichtab*, *The written Law*; the other deliuered by tradition, termed by them תורה בעל פה *Thorah begnal pe*. They say both were deliuered by God vnto *Moses* vpon mount *Sinai*, the latter as an exposition of the former, which *Moses* afterward deliuered by mouth to *Ioshua*, *Ioshua* to the *Elders*, the *Elders* to the *Prophets*, the *Prophets* to those of the great *synagogue*, from whom successiually it descended to after ages. These traditions were one of the chiefe controuersies betweene the *Pharises* and the *Sadduces*. • The *Pharises* said, Let vs maintaine the Law which our forefathers haue deliuered into our hands, expounded by the mouth of the wise men, who expounded it by tradition. And loe, the *Sadduces* said, Let vs not beleeue or hearken to any tradition or exposition, but to the Law of *Moses* alone. The traditions which chiefly they vrged were these.

1. They would not eat vntill they washed their hands. Why doe thy disciples transgresse the tradition of the *Elders*? for they wash not their hands when they eat bread, *Matth.* 15. 2. This washing is said to haue beene done πύμα, *Mark.* 7. 3. that is, often, as some translate the word, taking πύμα in this place, to signifie the same as πύμα in *Homer*, frequenter. Others translate the word accurate, diligenter, intimating the great care and diligence they vsed in washing: with this the *Syriack* text agreeth.

Others thinke that there is in that phrase, allusion vnto that rite or manner of washing in vsc

• *Gerionides* c. 29.

בטילאית
i. 47. *Luc.* 1. 39.
• *Joseph. Scaliger*
Trist. ref. c. 7.

use among the *Iewes*, termed by them נטילת
 ידי *Netilath yadain*, the *lifting vp of their*
hands. The Greeke word πρῦν is thought to
 expresse this rite, because in this kinde of wash-
 ing, they used to ioyne the tops of the fingers of
 each hand together with the thumbe, so that each
 hand did after a sort resemble τὸ πρῦν, i. a
 fist. This ceremonie was thus performed: First
 they washed their hands cleane. Secondly,
 they composed them into the fore-mentioned
 forme. Thirdly, they lifted them vp, so that the
 water ran downe to the very elbowes. Lastly,
 they let downe their hands againe, so that the
 water ran from off their hands vpon the
 earth. * And that there might be store of wa-
 ter running vp and downe, they powred fresh
 water on them when they lifted vp their
 hands, and powred water twise vpon them
 when they hanged them downe. Vnto this
 kinde of washing *Theophylact* seemeth to haue
 reference, when he saith that the *Pharises* did
 * cubitaliter lauare, wash vp to their elbowes.
 Lastly, * others interpret πρῦν, to be the fist,
 or hand closed, and the manner of washing
 hereby denoted to be by rubbing one hand closed
 in the palme or hollow of the other. All imply a
 diligent and accurate care in washing: the
 ceremonious washing by lifting vp the hands,
 and hanging them downe, best expresseth the
 superstition, which only was aimed at in the
 reproofe, though all these sorts of washing, to
 the *Pharises* were superstitious, because they
 made

* *Misner. in*
Deut. 8.

* *Theophylact. in*
Marc. 7. 3.
 * *Beza in maiori-*
bus suis annotati-
onibus, Marc. 7. 3.

made it not a matter of outward *decencie* and *civilitie*, but of *religion*, to eat with washt or vnwasht hands, vrging such a necessitie here-of^a, that in case a man may come to some water, but not enough both to wash and to drinke, he should rather chuse to wash than to drinke, though he die with thirst. And it was deemed amongst them, as great a sinne, to eat with vnwasht hands, as to commit fornication. This tradition of washing hands, though it were chiefly vrged by the *Pharises*, yet all the *Iewes* maintained it, as appeareth by the places quoted.

^a *Drusus præterit.*
Matt. 15. in ad-
dend. & Buxtorf.
synag. Iudææ. ca. 6.
pa. 193. ex Talmud.

We may obserue three sorts of washing of hands in vse among the *Iewes*. 1. *Pharisaicall* and *superstitious*, this was reprobued. 2. *Ordinary* for outward *decencie*, this was allowed. The third *in token of innocencie*, this was commanded the *Elders* of the neighbour cities in case of murder, *Deut. 21. 6*. It was practised by *Pilate*, *Matt. 27. 24*. and alluded vnto by *Dauid*, I will wash my hands in innocencie, so will I compass thine altar, *Psal. 26. 6*.

2. When they came from the market they washed, *Marc. 7. 4*. The reason thereof was, because they there hauing to doe with diuers sorts of people, vnawares they might be polluted. The word vsed by *S. Marke* is, *ἠβαπτίσθησαν*, they baptised themselves: It implieth the washing of their whole body. And it seemeth that thole *Pharises* who were more zealous than others, did thus wash themselves alwayes before dinner. The

H

Pharise

Pharise marvelled that *Christ* had not first washed himselfe before dinner, *Luk. 11. 38.* Vnto this kinde of superstition *S. Peter* is thought to haue inclined, when he said, *Lord not my feet only, but also the hands and the head, Iohn 13. 9.* Thus finding his modestie disliked, when he refused to haue his feet washt by his *Lord and Master*; now hee leapeeth into the other extreme, as if he had said, not *my feet only, but my whole body.* Hence proceeded that sect of the *Hemerobaptista*, i. *Daily-baptists*, so called * because they did *euery day thus wash themselves.*

* Epiph. lib. 1.
Tom. 1. cap. 17.

3. They washed their cups, and pots, and brasen vessels, and tables, *Mark. 7. 4.*

4. They held it unlawfull to eat with sinners, *Matt. 9. 11.* yea they iudged it a kinde of pollution to be touched by them, *Luk. 7. 39.* If this man were a *Prophet*, he would surely haue knowne who, and what manner of woman this is, which toucheth him, for she is a sinner. Of such a people the *Prophet* speaketh: They said, Stand apart, come not neere to me, or (as the words may be rendred) † *Touch mee not*, for I am holier than thou, *Esay 65. 5.* † The like practise was in vse among the *Samaritans*, who if they met any stranger, they cried out, *and as the Law saith, Ne attingas, Touch not.*

אל האט כי
Ne attingas me.
* Scalig. de em. nd.
temp. lib. 7. Idem
refert Epiphani
lib. 1. Tom. 1. c. 13.

† Theo. bylaet. in
Luc. 18. 12. It.
Epiphani. heres. 16.
† Drausus in Luc.
18. 12.

5. They fasted twice in the weeke, *Luk. 18. 12.* † namely, *Mundayes* and *Thursdays*, † because *Moses* (as they say) went vp into mount *Sinai* on a *Thursday*, and came downe on a *Munday.*

6. They

6. They made broad their *Phylacteries*, and enlarged the borders of their garments, *Matth. 23. 5.* Here three things are worthy our consideration. 1. What these *Phylacteries* were. 2. What was written in them. 3. Whence they were so called.

^a *Epiphanius* interpreteth these *Phylacteries* to be *μαρία σκουρὴ ποικίλη*, purple studs or ^a *Epiph. Lib. I. Tom. I. cap. 15.*

flourishes woven in their garments: as if *Epiphanius* had conceived the *Pharises* garment to be like that which the *Roman Senators* were wont to wear, termed, by reason of those broad studs and works woven in it, *Laticlavianum*: but seeing that these *phylacteries* were additaments

and ornaments, whereof there were ^c two ^c *Moses Kotsenski præf. aff. 22.*

sorts, the one tied to their foreheads, the other to their left hands; hence it followeth, that by these *phylacteries* could not be meant whole garments, or any embossments, or flourishing things woven in the cloth. Generally they are thought to be schedules or scrolles of parchment, whereof, as I noted, there were two sorts, *phylacteries* for the head, or *frontlets*, reaching from one ear to the other, and tied behind with a thong; and *phylacteries* for the hand fastened upon the left arme above the elbow on the inside, that it might be neere the heart. Both these sorts were worn, not by the *Pharises* onely,

^e but by the *Sadduces* also, but with this difference; The *Pharises* haply for greater ostentation wore their hand *phylacteries* about their ^e *Maimon. in Te-phillim. c. 4. §. 3.*

elbowes: the *Sadduces* on the palmes of their hands.

^f Nay all the *Jewes* wore them, our *Saviour* ^f *Scaliger. Tyb. hæres. p. 258.*

Christ not excepted. The command was generall, *Exod. 13. 9.* It shall be for a signe vnto thee vpon thine hand, and for a memoriall betwene thine eyes. So that it is not the wearing of them which our *Sauour* condemned, but the making of them broad, whereby they would appeare more holy than others.

^h *Chrysostom. & Hieronym. in Mat. 23.*

In these parchments they wrote ^h only the *Decalogue* or ten Commandements, in the opinion of *Chrysostome* and *Hierome*: but generally and vpon better grounds it is thought they wrote these foure sections of the Law.

1. The first beganne, Sanctifie vnto me all the first-borne, &c. *Exod. 13. 2.* to the end of the 10. verse.
2. The Second began, And it shall be when the Lord shall bring thee, &c. *Exod. 13. 11.* to the end of the 16. verse.
3. The third began, Heare O Israel, &c. *Deut. 6. 4.* and continued to the end of the ninth verse.
4. The fourth began, And it shall come to passe; if you shall hearken diligently, &c. *Deut. 11. 13.* to the end of the 21. verse.

These foure Sections written in Scrollles of parchment, and folded vp, they fastened to their foreheads, and their left armes: those that were for the forehead, they wrote in foure distinct pieces of parchment ¹ especially, and if they wrote it in one piece, the length of enery section ended in one columnne, & they did put them

¹ *Moses Ketsef. fol. 104. col. 3.*

them into one skinne, in which there was the proportion of foure housen or receptacles, and not into foure skinnes: euery receptacle was distinct by it selfe; and those that were for the hand, were written in one piece of parchment principally, the foure sections in foure columnes, but if they wrote them in foure pieces, it was at length, and they put them in a skinne that had but one receptacle. * In time of persecution when they could not openly weare these *Phylacteries*, then did they tie about their hands a red threed, to put them in minde of the blood of the couenant and the law.

* *Manf. de pra-*
cept. affirm.

Touching their name, *Moses* calleth them, *טוֹפֶת*, *Totaphosh*, which word hath almost as many *Etymologies*, as interpreters; the most probable in my opinion, is that they should be so called *per antiphrasin*, from *טֹט*, *Incedere*, *to goe*, or *move*, because they were *immouable*: Hence the Septuagint translates them, *ἀνάλυτα*, *Immouable ornaments*. The Rabbines call them *Tephillim*, *Praier-ornaments*: ¹ Others call them *Pittacia*, and *Pittaciola*, from *πιτᾱιον*, which signifieth a piece or parcell of cloth. In the Gospell they are called *φυλακτήρια*, *Phylacteries*, from *φυλάσσω*, to *conserue* or *keepe*. First, because by the vse of them, the *Law* was kept and preserved in memory. Secondly, because the *Pharises* superstitiously conceited, that by them as by Amulets, Spells, and Charmes, hanged about their necks, them-

¹ *Hieronym. in*
Mat. 23.

selues might bee *preserved from dangers*. The word *φουλακτήριον*, signifieth a Spell, and *Hierome* testifieth, that the *Pharises* had such a conceit of these ornaments: In which place hee compareth the *Pharises* with certaine superstitious women of his time, who caried vp and downe vpon the like ground, *paruula euangelia*; *Ex cruce ligna*, Short sentences out of the Gospell, and reliques of the crosse. The same superstition hath preuailed with many of latter times, who for the same purpose hang the beginning of *Saint Iohns Gospell* about their necks. And in the yeere of our Lord, 692. certaine Sorcerers were condemned for the like kind of *Magick*, by the name of *φουλακτήριοι*, that is, *Phylacterians*.

Thus much of their *Phylacteries*; in the same verse is reprobued the *inlarging of their borders*. That which we reade borders, in the Gospell, is called, *Num. 15. 38. ציצית, Tzitzith, Fringes*: and *גדילים, Gedilim, Deut. 22. 12.* which word we likewise translate in that place, *Fringes*. They were in the forequoted places commanded, and our *Sauour Christ* himselfe did weare them, *Luke 8. 44.* The latter Hebrew word signifieth a *large fringe*, which aggrauateth the superstition of the *Pharises*, in making their fringes *larger*, when the law had allowed them *large*. This literall exposition I take to be most agreeable with the *Text*, though to *enlarge*, in *P Greeke*, and *Latine*, sometimes signifieth to *boast*, *vaunt*, or *bragge of a thing*, and in this sense it may very well fit a *Pharise*. The reason

in Scaliger. Tribes-
res. cap. 7.

in Concil. quini
Sexti, Canon. 61.

in Vide D. Kimchi
Radix.

in Τὸ μαγανύειν
apud Euripidem in
Bacchis, υἱὸν,
Magnifice iactare,
Efferre. Magnifi-
care apud Varro-
nem & Plinium
eandem significatio-
ne vsurpatur. The-
odor. Beza in Mat.
23.

reason of this command was, to put them in minde of the commandements, *Num. 15*. And for the furtherance of this duty, ^{9 Hieron. in Matt. 23.} they vsed sharpe thornes in their fringes, that by the often pricking of the thornes, whether they walked, or sate still, they might be the more mindfull of the commandements.

There were ^{2 Talmud: tract. Suta. cap. 3.} seven sorts of *Pharises*. 1. *Phariseus Sicheemita*, Hee turned *Pharise* for gaine, as the *Sicheemites* suffered themselves to be circumcised.

2. *Phariseus truncatus*, so called as if he had no feet, because he would scarce lift them from the ground when he walked, to cause the greater opinion of his meditation.

3. *Phariseus impingens*. Hee would shut his eyes when he walked abroad, to auoid the sight of women, insomuch that hee often dasht his head against the wals that the bloud gusht out.

4. *Phariseus quid debeo facere, & faciam illud*. He was wont to say, *What ought I doe? and I will doe it*. Of this sort seemeth the man in the Gospel to haue beene, who came vnto *Christ*, saying, *Good Master what shall I doe?* &c. and at last replied, *All these haue I done from my youth upward, Luke 18.*

5. *Phariseus mortarius*. So called because he wore a hat in manner of a deepe *Mortar*, such as they vse to bray spice in, insomuch that hee could not looke vpward, nor of either side; onely downeward on the ground, and forward or forthright.

6. *Phariseus*

6. *Phariseus ex amore*. Such a one as obeyed the law for the loue of vertue.

7. *Phariseus ex timore*. Such a one obeyed the law for feare of punishment. He that conformed for feare, had respect chiefly to the *negative Commandements*; but hee that conformed for loue, especially respected the *affirmative*.

CHAP. XI.

Of the Sadduces.

Epiphani. lib. I.
cap. 14.

ἡ ἀποστολή
ἡ ἀποστολή
Theophylact.

TO omit other Etymologies of the name, there are two onely which haue shew of probability. Some deriue it from *Sedek, Iusticia*, as if they had bin *Iusticiaries*, such as would iustifie themselues before Gods tribunall. There are that deriue it and that vpon more warrantable grounds: from *Sadoc*, the first Author of the heresie, so that the *Sadduces* were so called from *Sadoc*, as the *Arians* from *Arius*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

This *Sadoc* liued vnder *Antigonus Sochaus*, who succeeded *Simeon the iust*. He was *Antigonus* his Scholler, and by him brought vp in the doctrine of the *Pharises*, but afterward fell from him, and broacht the heresie of the *Sadduces*, which heresie because it had much affinity with that which the Heretique *Doctithens* taught, hence are the *Sadduces*, said

said to ^a be a branch or skirt of the *Dositheans*, though in truth *Dositheus* liued not till ^a after *Christ*; and although these two heresies did agree in many things, yet in a maine point they differed. ^a *Dositheus* beleueed the resurrection, the *Sadduces* denied it, and by consequence the *Dositheans* beleueed al other points necessarily flowing from this.

^a Epiph. heres. 14.
It. Tertullian. de
prescript. c. 45.
^x Origen. contra
Celsum lib. 2.

^y Epiph. heres. 13.

The occasion of this heresie was this. When ^a *Antigonus* taught that wee must not serue God as seruants serue their masters for hope of reward, his schollers *Sadoc* and *Baithus* vnderstood him, as if he had vtterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the resurrection, the world to come, Angels, spirits, &c.

^a Abuth cap. 1.

Their *Dogmata*, *Canons*, or *Constitutions* were,

1. They reiect^a the *Prophets*, and all other *Scripture*, saue onely the five bookes of *Moses*. Therefore our *Sauionr* when he would confute their errour concerning the resurrection of the dead, he proues it not out of the *Prophets*, but out of *Exod. 3. 6. I am the God of Abraham, the God of Isaac, and the God of Jacob, Mat. 22. 32.*

^a Ioseph. Antiq.
lib. 13. c. 18.

2. They reiect^b all traditions. Whence as they were called מִינַי *Minai*, i. *Heretiques*, in respect of the generall opposition betweene them and *Pharises*; First, because the *Pharises* were in repute the only *Catholikes*; Secondly, because in their doctrine, the *Pharises* were much neerer the truth than the *Sadduces*: So

^b Elias in פרוק

^a Drusus de trib.
fest. c. 8. lib. 3. p. 130

in respect of this particular opposition, in the ones reiecting, the others vrging of traditions, the Sadduces were ^c termed קראים *Karaim*, *Biblers*, or *Scripturists*.

3. They said there was no reward for good works, nor punishment for ill in the world to come. Hence S. Paul perceiuing that in the Councell the one part were Sadduces, the other Pharises, he cried out, *Of the hope, i. of the reward expected, and of the resurrection of the dead, I am called in question, Act. 23. 6.*

4. They denied the resurrection of the body, *Act. 23. 8. Matt. 22. 23. Luk. 20. 27.*

^a Ioseph. de bello
lib. 2. c. 12.

5. They said the soules of men are ^d annihilated at their death.

6. They denied Angels and spirits, *Act. 23. 8.*

^e Ioseph. lib. 13.
cap. 9.

7. They wholly denied ^e Fate or Destinie, and ascribed all to mans Free-will.

^f Epiphan. *Tent. 1.*
lib. 1. heres. 14.

The Samaritanes and the Sadduces are of neere affinitie: but yet they differ. 1. ^f The Samaritanes sacrificed at the temple built vpon mount *Garizim*; but the Sadduces sacrificed at *Ierusalem*. 2. The Samaritanes allowed no commerce with the *Iewes*, *Ioh. 4. 9.* yea the mutuall hatred betweene the Samaritanes and the *Iewes* was so great, that it was not lawfull for the *Iewes* to eat or drinke with the Samaritans. How is it that thou being a *Jew*, askest drinke of me which am a woman of *Samaria*? *Ioh. 4. 9.* Nay whereas libertie was granted vnto all nations of the earth to become *Profelytes* to the *Iewes*, so did the *Iewes* hate the Samaritans, that

that they would not suffer a *Samaritan* to be a *Profelyte*. This appeareth by that solempne & Excommunication termed *Excommunicatio in secreto nominis tetragrammati*: the forme thereof, as it was applied (say they) by *Ezra* and *Nehemiah* vnto the *Samaritans*, was thus. They assembled the whole congregation into the temple of the Lord, and they brought 300. Priests, and 300. trumpets, and 300. bookes of the Law, and as many boyes, and they sounded their trumpets, and the *Leuites* singing cursed the *Samaritans* by all the sorts of Excommunication, in the mysterie of the name *Iehoua*, and in the Decalogue, and with the curse of the superiour house of iudgement, and likewise with the curse of the inferiour house of iudgement, that no *Israelite* should eat the bread of a *Samaritan*, (whence they say, he which eateth a *Samaritan's* bread, is as he who eateth swines flesh) and let no *Samaritan* be a *Profelyte* in *Israel*, and that they should haue no part in the resurrection of the dead. R. ^h *Gersom* forbade the breaking open of the letters, vnder the penaltie of this Excommunication. This proueth what formerly was said, namely, that betweene the *Iewes* and the *Samaritans* there was no commerce; but the *Sadduces* familiarly conuersed with the other *Iewes*, euen with the *Pharises* themselves, yea both sate together in the same Councell, *Act. 23. 6*. Now the *Samaritans* and *Sadduces* agreed. 1. In the reiection of all traditions. 2. In the reiection of all other Scriptures saue only the fine bookes of *Moses*. 3. In the deniall of the resur-

u. Drusius de trib. sect. lib. 3. cap. 11. ex Jimeadenu.

^h *Buxtorf. epist. Hebr. p. 59.*

rection and the consequences, as future punishments; and rewards according to mens works: but the Samaritans held that there were Angels, which the Sadduces denied. For the prooffe of these agreements & disagreements betweene them, reade *Epiphanius heres. 9. & 14.*

Touching the Samaritans, there are three degrees, or alterations in their religion observable. 1. The strange nations transplanted by *Shalmaneser* into *Samaria*, when *Israel* was carried away captiue into *Affyria*, worshipped euery one the God of their owne countries, 2 *King. 17.* Secondly, when they saw they were deuoured by lions, because they feared not the Lord, the King of *Affyria* sent one of the Priests which was taken captiue, to instruct them in the true worship of God; which manner of worship though they receiued, yet they would not lay aside their former idolatrie, but made a mixture of religions, worshipping the liuing God, and their owne dumbe Idols. Thirdly, *Manasses* brother to *Iaddus* the high Priest in *Ierusalem*, being married to *Sanballet* the *Honores* daughter, by reason of *Nehemiahs* charge of putting away their strange wiues, being driuen to that exigent, that hee must either put away his wife, or forgoe the hope of the Priesthood; by *Sanballets* meanes he obtained leaue from *Alexander* the Great, to build a Temple vpon mount *Garizim*, one of the highest mountaines in *Samaria*, whither many other apostated *Iewes* fled, together with *Manasses* being

being made their high *Priest*; and now the Sect of *Samaritanes* (betweene whom and the *Jews* there was such hatred) began, now all those forementioned errors were maintained: And of this Hill it is, that the woman of *Samaria* speaketh, *Iohn* 4. 20. Our fathers worshipped in this *mountaine*, &c.

By comparing the *Dogmata* of the *Pharises*, with these of the *Sadduces*, wee may perceiue a manifest opposition betweene them, yet both these ioyned against *Christ*, *Marke* 12.

This heresie though it were the grossest amongst the *Jews*, yet was it embraced and maintained by some of the high *Priests* themselves: * *Ioannes Hyrcanus* was a *Sadducee*, so were his sonnes *Aristobulus* and *Alexander*,¹ and likewise *Ananus* the younger, so that *Moses* chaire was not amongst them exempted from error, no nor heresie.

* *Gorionides* cap. 29.

¹ *Euseb. hist. lib. 2. c. 23. Ex Ioseph. antiq. lib. 10. c. 8.*

CHAP. XII.

Of the *Essenes*.

THe *etymologies* of the names *Essai*, or *Esseni*, (i.) *Essenes*, are diuers; that which I prefer is from the *Syriak* *ܐܫܝܢ*, *Asha*, signifying *medicinus*, to heale or cure diseases. * Hence are the men so often termed, *Steumvrad*, and the women amongst them, *Steumvrisides*, that is, *Physicians*. For though they

* *Ioseph. de bello l. 2. c. 12. p. 786.*

gaue themselves chiefly to the study of the *Bible*, yet withall they studied *Physicke*.

Of these *Essenes* there were two sorts, some *Theorikes*, giuing themselves wholly to *speculation*; others *Practicks*, laborious and painfull in the daily exercise of those *handy-craftes* in which they were most skilfull. Of the latter *Philo* treateth, in his booke intituled *Quod omnis vir probus*: Of the former, in the booke following, intituled, *De vita contemplativa*.

Their *Dogmata*, their *ordinances*, or *constitutions*, did symbolize in many things with *Pythagoras* his; where they doe agree therefore, my purpose is first to name *Pythagoras* his, and then to proceede on with the *Essenes*. They follow thus.

^b *Aul. Gell. l. 1. c.*
^{10.} *Jl. Laert in Py-*
thag. Koimō rē pē-
zōv vj.
^c *Ioseph. lib. 18.*
cap. 2.

The ^b *Pythagoreans* professed a communion of goods: So the *Essenes*, ^c they had one common purse or stocke, none richer, none poorer than other; out of this common treasury euery one supplied his owne wants without leaue, and administred to the necessities of others: onely they might not relecue any of their kindred without leaue from their ouerseers. They did not buy or sell among themselves, but each supplied the others wants, by a kinde of commutative bartring: yea liberty was granted to take one from another what they wanted, without exchange. They performed offices of seruice mutually one to another, for mastership and seruice cannot stand with communion of goods: and seruants are commonly iniurious

to the state of their masters, according to that, saying of *R. Gamaliel*, ^d *He that multiplieth servants, multiplieth theeues*. When they trauelled, besides weapons for defence, they tooke nothing with them; for into whatsoeuer city or Village they came, they repaired to the fraternity of the *Essenes*, and were there entertained as members of the same. And if we doe attentively reade *Iosephus*, we may obserue that the *Essenes* of euery citie ioyned themselues into one common fraternitie, or Colledge; euery Colledge had two sorts of officers: 1. *Treasurers*, who looked to the common stocke, provided their diet, appointed each his taske, and other publique necessities. Secondly, *Others who entertained their strangers*.

2. *The Pythagoreans shunned pleasures.* ^e *So did the Essenes*: to this belongeth their auoiding of oyle, which if any touched vnawares, they wiped it off presently.

3. *The Pythagoreans garments were white:* ^f *So were the Essenes white also*, modest, not costly, when once they put on a sutt, they neuer changed till it was torne or worne out.

4. *The Pythagoreans forbade oathes.* ^g *So did the Essenes*, they thought him a noted liar, who could not be beleueed without an oath.

5. *The Pythagoreans had their Elders in singular respect.* ^h *So had the Essenes*: the body, or whole company of the *Essenes*, were distinguished, ⁱ *into foure rankes or orders*, according to their Senioritie, and if haply any

מרבח
עבדים
מרבח
Marbe gnabod m,
Marbe gexel.
Pake Abuth. c. 1.

^e *Iustin. lib. 20.*
^f *Ioseph. de bello*
lib. 2. c. 12.

^g *Suidas It. Aelian. de varia hist. l. 12. c. 32.*
^h *Ioseph. de bello*
l. 2. c. 12.

ⁱ *Laert. in vita Pythagore.*
^k *Philo Iudeus.*

^l *Suidas, It. Laertius.*
^m *Ioseph. de bello*
lib. 2. c. 12.

of

of the superior rankes, had touched any of the inferior, he thought himselfe polluted, as if hee had touched an *Heathen*.

^o *Suidas.*

^o *Philo de vita contemplatiua.*

^p *Laertius in vita*

Pythag.

^q *Ioseph. Antiq. l.*

13. c. 2.

6. The *Pythagoreans* dranke ^a water. So did the ^o *Essenes* only water, wholly abstaining from wine.

7. The *Pythagoreans* vsed ^p *Drusus de libris, Inanimate sacrifices*: So did the ^q *Essenes*: they sent gifts, to the Temple, and did not sacrifice, but preferred the vse of their *holy water* before sacrifice, for which reason the other *Jewes* forbade them all accessse vnto the Temple.

^r *Suidas.*

^r *Ioseph. Antiq. lib.*

13. c. 9.

8. The *Pythagoreans* ascribed ^r all things to Fate or *Destinie*. So did the ^r *Essenes*. In this *Aphorisme* all three Sects differed each from other. The *Pharises* ascribed some things to Fate, other things to *mans Free-will*. The *Essenes* ascribed all to Fate, nothing to *mans Free-will*. The *Sadduces* wholly denied Fate, and ascribed all things to the *Free-will* of man.

^e *Quinquenne hoc silentium a Pythagora auditoribus suis inditum vocabant ἐκκουδία, à cohibendo sermone.*

^u *Laertius in Pythagor.*

^x *Drusus de trib. sect. l. 4.*

9. The *Pythagoreans* the ^x first five yeeres were not permitted to speake in the schoole, but were initiated *per quinquennale silentium*, ^a and not vntill then suffered to come into the presence or sight of *Pythagoras*. To this may be referred the *Essenes* silence at Table straitly obserued, so that *Decem simul sedentibus, nemo loquitur inuitis nouem*. ^x *Drusus* renders it, that ten of them sitting together, none of them spake without leaue obtained of the nine. When any did speake, it was not their custome to interrupt him with words, but by nods of the head,

head, or beckonings, or holding their finger, or shaking their heads, and other such like dumbe signes and gestures, to signifie their doubtings, disliking, or approuing the matter in hand. And to the time of silence amongst the *Pythagoreans*, that it must be for five yeeres, may be referred the initiation of the *Essenes*, for amongst them none were presently admitted into their *societie* with full libertie, but they vnderwent foure yeeres of triall and probation. The first yeere they receiued *Dolabellam*, *Perizonia*, & *vestem albam*, a spadle with which they digged a conuenient place to ease nature, a paire of breeches, which they vsed in bathing or washing themselues; a white garment, which especially that sect affected. At this time they had their commons allowed them, but without, not in the common dining hall. The second yeere they admitted them to the *participation of holy waters*, and instructed them in the vse of them. Two yeeres after, they admitted them in *full manner*, making them of their *corporation*, after they had receiued an oath truly to obserue all the rules and ordinances of the *Essenes*. If any brake this oath, an hundred of them being assembled together expelled him, vpon which expulsion commonly followed death within a short time, for none hauing once entred this order, might receiue almes or any meat from other; and themselues would feed such a one onely with distastfull herbes, which wasted his body, and brought

† Ioseph. de bello
lib. 2. c. 12.

it very low; sometimes they would re-admit such a one being brought neere vnto death, but commonly they suffered him to die in that miserie.

^a Philo item Ioseph.

10. The *Essenes* ^a worshipped toward the Sun rising.

^a Ioseph. de bel. l. 2.
c. 12.

11. The *Essenes* bound themselves in their oath, to ^a preserve the names of Angels: the phrase implieth a kinde of worshipping of them.

^b Ioseph. ibid.

12. They were aboue all others strict in the obseruation of the ^b Sabbath day; on it they would dresse no meat, kindle no fire, remoue no vessels out of their place, no nor ease nature.

^c Philo de vita contemplat.

^c Yea they obserued ~~it~~ ^{it} ~~every~~ ^{every} seventh weeke a solemne Pentecost, seven Pentecosts every yeere.

13. They abstained from marriage, not that they disliked marriage in it selfe, or intended an end or period to procreation; but partly in warinesse of womens intemperance, partly because they were perswaded that no woman would continue faithfull to one man. This auoiding of marriage is not to be vnderstood generally of all the *Essenes*, for they disagreed among themselves in this point. Some were of the opinion before noted: others married for propagation. *Nihilominus autem cum tanta ipsi moderatione conueniunt, ut per triennium explorent valetudinem faminarum, & si constanti purgatione apparuerint idonea partui, ita eas in matrimonia asciscunt. Nemo tamen cum pregnantē concumbit, ut ostendant quod nuptias non volup-*
tatis,

tatis, sed liberorum causâ inierint. Thus the latter sort preserved their sect by the procreation of children: The former sort preserved it by a kinde of adoption of other mens children, counting them as neere kinsmen, and tutoring them in the rules of their owne discipline, as *Iosephus* witnesseth. ^a *Pliny* addeth also, that many other of the *leues* when they began to be stricke in yeeres, voluntarily ioyned themselves vnto them, being moued thereunto, either because of the variable state and troubles of the world, or vpon consideration of their owne former licentious courses, as if they would by this meanes exercise a kinde of penance vpon themselves.

^a *Plin. hist. lib. 8. cap. 17.*

Concerning the beginning of this sect, from whom, or when it began, it is hard to determine. ^e Some make them as ancient as the *Rechabites*, and the *Rechabites* to haue differed only in the addition of some rules and ordinances from the *Kenites*, mentioned *Iudg. 1. 16*. And thus by consequence the *Essenes* were as ancient as the *Israelites* departure out of *Egypt*; for *Iethro*, *Moses* father in law, as appeareth by the text, was a *Kenite*: But neither of these seemeth probable. For the *Kenites* are not mentioned in Scripture as a *distinct order* or *sect of people*, but as a *distinct familie*, kindred, or *nation*, *Num. 24. 21*. Secondly, the *Rechabites*, they neither did build houses, but dwelt in tents, neither did they deale in husbandrie, they sowed no seed, nor planted vineyards,

^e *Serarius Trihem. lib. 3. cap. 9.*

nor had any, *Ier.* 35. 7. The *Essenes* on the contrary, they dwelt not in tents, but in houses; and they imployed themselues especially in husbandrie. One of the *Hebrew Doctors* saith, that the *Essenes* were *Nazarites*; but that cannot be, because the law inioyned the *Nazarites* when the time of the consecration was out, to present themselues at the doore of the *Tabernacle* or *Temple*, *Num.* 6. Now the *Essenes* had no access to the *Temple*. When therefore, or from what Auctor this sect tooke its beginning, is vncertaine. The first that I finde mentioned by the name of an *Essene*, was one ^a *Iudas* who liued in the time of *Aristobulus* the sonne of *Ioannes Hyrcanus*, before our *Sauours* birth about one hundred yeeres: howsoeuer the sect was of greater antiquitie; ⁱ for all three, *Pharises*, *Sadduces*, and *Essenes*, were in *Ionathans* time, the brother of *Iudas Maccabaus*, who was fifty yeeres before *Aristobulus*. Certaine it is, that this sect continued vntill the dayes of our *Sauour*, and after; for *Philo* and *Iosephus* speake of them, as liuing in their time. What might be the reason then, that there is no mention of them in the *New Testaments*? I answer: First, the number of them seemeth not to haue been great, in *Philo* and *Iosephus* his time, ^a about foure thousand, which being disperfed in many cities, made the faction weake, and haply in *Ierusalem* when our *Sauour* liued, they were either few, or none. Secondly, if we obserue histories, we shall finde them peaceable and

quier,

^a *Ioseph. antiq.* l.

18. c. 2.

ⁱ *Ios. Scaliger in*
Tribar. c. 23.

^a *Ioseph. lib.* 13.
c. 19.

ⁱ *Ioseph. lib.* 13.
c. 9.

^a *Philolib. Quod*
omnis probus. p.
678.

quiet, not opposing any, and therefore not so liable to reprove as the *Pharises* and *Sadduces*, who opposed each other, and both ioyned against *Christ*. Thirdly, why might they not as well be passed over in silence in the *New Testament*, (especially containing themselves quietly without contradiction of others) as the *Rechabites* in the *Old Testament*, of whom there is mention only once, and that obliquely, although their order continued about 300. yeeres, before this testimonie was given of them by the *Prophet Ieremie*, for betweene *Iehu* (with whom *Ionadab* was coetanean) and *Zedekiah*, Chronologers obserue the distance of so many yeares. Lastly, though the names of *Essenes* bee not found in Scripture, *yet wee shall finde in *Saint Pauls* Epistles many things reprov'd; which were taught in the schoole of the *Essenes*. Of this nature was that aduice given vnto *Timothie*, 1 *Tim.* 5. 23. *Drinke no longer water, but use a little wine.* Again, 1 *Tim.* 4. 3. *Forbidding to marry, and commanding to abstaine from meats, is a doctrine of Devils:* but especially, *Coloss.* 2. in many passages the *Apostle* seemeth directly to point at them, Let no man condemne you in meat and drinke, *verse* 16. Let no man beare rule over you, by humbleness of minde and worshipping of *Angells*, *vers.* 18. *ὑποτασσάμενοι*; why are yee subiect to ordinances? *vers.* 20. The *Apostle* useth the word *ὑποταμη*, which was applied by the *Essenes* to denote their *Ordinances*, *Aphorismes*, or *Constitutions*.

*Vide Chemnic. exam. conc. Trident. pars. quart. p. 120.

3. The *Præticks* had every day their dinner and supper allowed them; the *Theoricks* only their supper.

4. The *Præticks* had for their commons, every one his dish of Water-gruell, and bread; The *Theoricks* onely bread and salt: if any were of a more delicate pallat than other, to him it was permitted to eat hyssop; their drinke for both, was common water.

Some are of opinion that these *Theoricks* were *Christian Monkes*, but the contrary appeareth, for these reasons:

1. In that whole booke of *Philo*, concerning the *Theoricks*, there is no mention either of *Christ*, or *Christians*, of the *Euangelists*, or *Apostles*.

2. The *Theoricks* in that booke of *Philo's*, are not any new Sect of late beginning, as the *Christians* at that time were, as is cleerely evidenced by *Philo* his owne words. First, in calling the doctrine of the *Essenes*, *πρώτη ἐκκοπή*, *A Philosophy deriued vnto them by tradition from their forefathers*. Secondly, in saying, *Habent priscorum commentarios, qui huius sectæ auctores, &c.*

3. The inscription of that booke, is not onely, *ἡ ἐν βίβλῳ διαπομπὴ*, but also, *ἡ ἐν βίβλῳ*: Now *Philo* elsewhere calleth the whole Nation of the *Jewes*, *τὸ ἰσραὴλ*, which argueth that those *Theoricks* were *Jewes*, not *Christians*.

*b Philo in principio
lib. de legat. ad
Caium.*

CHAP. XIII.

Of the Gaulonita, and the Herodians.

Other factions there were among the Jewes, which are improperly termed Sects. Of these there were principally two. 1. *Gaulonita*. 2. *Herodiani*. The *Gaulonita* had their names from one *Iudas*, who sometimes was called *Iudas Gaulonites*, sometimes *Iudas Galileus*, of whom Gamaliel speaketh, *Acts* 5. 37. *After this man arose up Iudas of Galile, in the daies of the tribute*. The tribute here spoken of, was that, made by *Cyrenius*, sometimes called *Quirinius*, the name in Greeke is one and the same, but differently read by expositors. This *Cyrenius* was sent from *Rome* by *Augustus*, into *Syria*, and from thence came into *Judaea*, where *Coponius* was *President*, and there he raised this tax, which taxation is vnderstood by some confounded with that mentioned, *Luke* 2. 1. Both were raised vnder *Augustus*, but they differed. First, this was only of *Syria* and *Judaea*; that in *Saint Luke* was vniuersall of the whole world. Secondly, this was when *Archelaus*, *Herods* sonne, was banished into *Vienna*, hauing reigned nine yeares; that vnder *Herod* the Great: whence there is an observable emphasis, in that *Saint Luke* saith, it was the *first* taxing, hauing reference vnto this *second*. The occasion of this faction was thus,

When

^a Ioseph. antiq. l. 18. c. 1.

^b Ioseph. lib. 18. c. 1.

^d Ioseph. loco superius citato.

When *Cyrenius* leauied this tax, and seized vpon *Archelaus Herods* sonnes goods, then arose this *Judas* opposing this tribute, and telling the people, that tribute was a manifest token of seruitude, and that they ought to call none *Lord*, but onely him who was *Lord of Lords*, the God of heauen and earth. Whence those that adhered vnto him, were called *Ganlonita*: they were also called *Galileans*.^e It was their blood that *Pilat* mixed with their sacrifices, *Luke* 13. 1. For *Pilat* had not authoritie ouer the nation of the *Galileans*. The^f reason of this mixture is thought to bee, because the *Galileans* forbade sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperor*, whereupon *Pilat* being incensed with anger, slew them, whiles they were^g sacrificing. To this faction belonged those murderers termed *Engenot*, mentioned *Act*. 21. 38.

^e *Occumenius, Act.*
5. 37. 11. *Theophyl.*
act. *Luc.* 13. 1.

^f *Theophylact.* in
Luc. 13.

^g *Ioseph. lib. 7. de*
bell. cap. 18. p. 985.

Concerning the *Herodians*, those that number them among *Heretiques*, make the heresie to consist in two things. First, in that they tooke *Herod* the Great for the promised *Messias*, because in his reigne, he being a stranger, the *Scepter* was departed from *Judah*, which was the promised time of the *Messiah* his coming. Secondly, they honoured him with superstitious solemnities, annually performed vpon his birth-day. Of *Herod* his birth-day the *Poet* speaketh ——— *Cum*

Herodis venere dies, vinctaque fenestra

Disposita pinguem nebulam vomuere lucerna,

L

Portantes

*Portantes violas, rubrumque amplexa catinum,
Canda natat thynni, tumet alta fidelis vino.*

Perf. Sat. 1.

Now whether this latter may be referred to *Herod the Great*, I much doubt, because I finde not any author among the ancients to speake of *Herod the great* his birth day: It was another *Herod, Tetrarch of Galile*, otherwise called *Antip. 3.*, whose birth day, we reade celebrated *Marke 6. 21.* The former point, that the *Herodians* received *Herod* as their *Messiah*, though it hath ^a many graue Authors auouching it, yet ^d others iustly question the truth thereof; for if the *Herodians* were *Iewes*, (as most thinke) how then could they imagine, that *Herod* a stranger, could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and knowne vnto the people, that the *Messiah* must be a *Iew* borne, of the tribe of *Judah*, and of the house of *Dauid*?

^a Theodor. Beza.
Matt. 22. 16.

Others say, ^k that the *Herodians* were certaine flatterers in *Herod* his Court, varying and changing many points of their religion with *Herod* their King.

^l Hieronym. Matt.
22. 17.

To omit many other coniectures vtterly improbable, I incline to *Saint Hierome*, whose opinion is, ^l that the *Herodians* were those, who stood stiffly for tribute to be paid to *Cesar*. It concerned *Herod*, who at first receiued his Crowne from *Cesar*, to further *Casars* tribute, not onely in way of thankfulness, but also in way of policie, to preuent a possible deposing

or disceptring, for it was in *Casars* power to take away the Crowne againe, when pleased him. Now in respect that *Herod* sought to kill *Christ*, and the *Herodians* with the *Pharises* tooke counsell against him, vnto this our *Sa- uionr* might haue reference, saying, *Mark.*

8. 15. Beware of the leauen of the

Pharises, and of the leauen of

Herod, viz. of their con-
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THE
SECOND BOOKE
treateth of Places.

CHAP. I.
Their Temple.

When the *Israelites* came out of *Egypt*, *Moses* was commanded to build a *Tabernacle* for the place of *Gods* publique worship. Afterward when they were settled in the promised land, then *Salomon* was commanded to build a *Temple*.

These two shadowed the difference betwene the *Jewes Synagogue*, and the *Christian Church*. The *Tabernacle* was moueable; and but for a time; The *Temple* fixed, and permanent: the state of the *Jewes* vanishing, to continue in their generations; the state of *Christians* durable, to continue vnto the worlds end. More principally it shadoweth forth the state of the

Church militant here on earth, and *triumphant* in heaven: vnto both the *Prophet Dauid* alludeth; Lord who shall *soiourne* in thy *Tabernacle*? Who shall *rest* in thine *holy mountaine*? *Pfal. 15. 1.*

There were in the same tract of ground three hills, *Sion*, *Moria*, and mount *Caluarie*. On *Sion* was the Citie and Castle of *Dauid*, on *Moria* was the *Temple*, and on mount *Caluarie* *Christ* was crucified. ^a But all these three were generally called by the name of *Sion*, whence it is, that though the *Temple* were built on *Moria*, yet the Scripture speaketh of it commonly as if it were on mount *Sion*.

In the *Temple* there are these three things considerable: 1. The *Sancta Sanctorum*, the *Holy of Holies*, answerable to our *Quire* in our *Cathedrall Churches*. Secondly, the *Sanctum*, the *Sanctuarie*, answerable to the *body* of the *Church*. Thirdly, the *Atrium*, the *Court*, answerable to the *Church-yard*.

In the *Holy of Holies* there were the golden censer, and the *Arke* of the *Testament*, *Heb. 9. 4.*

In ^b the *Arke* there were three things: 1. *The pot of Manna*; 2. *Aarons rod that budded*; 3. *The tables of the Testament*, *Heb. 9. 4.* Thus they were in *Moses* his time, but afterward in the dayes of *Solomon* only the tables of the law were found in the *Arke*, *1 King. 8. 9.*

The couer of this *Arke* was called *inacheon*, the *Propitiatory*, or *Mercy seat*, because it covered and

^a Genezard. in Chronog. lib. 1. Anno Mundi 3146.

^b Sunt qui illud et in apud Apostolum Heb. 9. 4. referunt ad templum exilium, ut dicant in tabernaculo secundo, quod appellant Sancta Sanctorum, fuisse urnam manna, & virgam Aarons, tabulasque faderis, videl. urnam & virgam ante Arcam (ita Moses Num. 10. 1.) tabulas autem in Arca.

and hid the law, that it appeared not before God to pleade against man. It was a type of *Christ*, who likewise is termed *ἱλαστήριον*, our *Propitiatory*, *Rom. 3. 25.* and *ἱλασμός*, our *propitiation*, *1 Iohn 2. 2.* At each end of the *Mercy seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings, and from betweene them as from an *Oracle*, God gaue his answer, *Exod. 25. 22.* Hence it is, that the *Lord* is said to sit betweene the *Cherubims*, *Psal. 99. 1.* The positure of the *Cherubims* was such, that their faces were each towards the other, but both looking downe towards the *Mercy seat*; they fitly shadowed out the people of the *Jewes*, and *Christians*, both looking toward each other, but both expecting saluation in *Christ* onely.

In the *Sanctuary*, there was the *incense altar* in the middle, and the table, with the twelue loaves of shewbread on it, on the one side, and the candlestick on the other. The incense altar was a type of our prayers, *Psal. 141. 2.* And that this Altar must bee once euery yeare sprinkled with the blood of the sacrifice by the high *Priest*, *Exod. 30. 10.* it teacheth that our very prayers, except they bee purified by the blood of *Christ*, they are vnauaileable before God. The twelue loaves were a type of the twelue *Tribes*, and the candlestick a type of the word of God. In them all wee may see the necessity of both ordinances required, *Prayer* and *Preaching*, if wee would bee presented acceptable vnto the *Lord*: The *Candle-*
stick,

sticke, was a type of *Preaching*; *Incense*, of *Praier*.

In *Moses* his *Tabernacle*, there was but one *table*, and one *candlesticke*: in *Solomons Temple*, there were ten *Tables*, and ten *Candlesticks*; as likewise in the *Court* of the *Tabernacle*, there was but one brazen *Lauer*, in the *Court* of the *Temple* there were ten, and another great vessell wherein the *Priests* washed; in the *Tabernacle* there were but two *Siluer Trumpets*, in the *Temple* there were an *hundred and twentie Priests* *sounding Trumpets*.

The *Courts* of the *Temple* at first were but two, *Atrium sacerdotum*, the *Priests Court*; and *Atrium populi*, the *Peoples Court*.

In the *Priests Court*, were the brazen *Altar* for sacrifices, and the *Lauer* for the washing, both of the *Priests*, and the sacrifices. The *Lauer*, and the *Altar* situated in the same court, signified the same as the *water* and *bloud* issuing out of *Christs* side, namely, the necessary concurrence of these two graces in all that shall bee saued, *Sanctification*, and *Iustification*: *Sanctification* intimated by the *Lauer* and *Water*: *Iustification* by the *Altar*, and *bloud*.

The *Court* for the *Priests*, and the *Court* for the *people*,^c were separated each from other, by a wall of three *Cubits* high.

The *Court* for the *people* was sometimes called the *outward court*, sometimes the *Temple*, sometimes *Solomons Porch*, because it was built about with porches, into which the *people* retired

^a Ioseph. l. 8. cap. 3.

retired in rainy weather, it had *Solemons* name, either to continue his memory, or because the porches had some resemblance of that porch which *Solomon* built before the *Temple*, 1 *Kings* 6. 3. *Iesus* walked in the *Temple*, in *Solemons* porch, *Iohn* 10. 23. All the people ranne vnto the porch, which was called *Solemons* *Act*. 3. 11. That is, this *outward Court*.

In the midst of the *peoples Court* *Solomon* made a brazen skaffold for the *King*, 2 *Chron*. 6. 13.

This *Court* for the people went round about the *Temple*, and though it was one entire court in the daies of *Solomon*, yet afterward it was diuided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This diuision is thought to haue beene made in *Iehosaphats* time, of whom wee reade that hee stood in the house of the *Lord*, before the *new Court*, 2 *Chron*. 20. 5. that is, before the *womens Court*.

There was an ascent of fifteene steps or staires betweene the *womens Court*, and the *mens*,^d vpon these steps the *Leuites* sung those fifteene *Psalmes* immediatly following the one hundred nineteenth, vpon each step one *Palme*, whence those *Psalmes* are entitled *Psalmi graduales*, *Songs of degrees*.

In the *womens Court* stood their *treasurie*, or *almes box*, as appeareth by the poore widowes casting in her two mites into it, *Luke* 21. 1. In *Hebrew* it is termed קרבן, *Korban*, the chest of oblations,

oblations, the word signifieth barely an *oblation* or *offering*, and accordingly *Saint Luke* 21. 4. faith, they all haue of their superfluities cast into the *offerings*, that is, into the *Korban*, or *chest of offerings*. In *Greeke* it was termed *κατασφραγισιον*, whence cometh the *Latine* word *Gacophylacium*, *A Treasure*. That set vp by *Iehoiada*, 2 *King*. 12. 9. seemeth to haue beene different from this, and to haue beene extraordinary, only for the repairing of the *Temple*, for that stood beside the *Altar* in the *Priests Court*, and the *Priests*, not the parties that brought the gift, put it into the *Chest*. Sometimes the whole *Court* was termed *Gacophylacium*, a *Treasure*. These words spake *Iesus* in the *treasure*, *Iohn* 8. 20. It is worth our noting, that the *Hebrew* word *צדקה*, *Tsedaka*, signifying *almes*, signifieth properly *iustice*; and thereby is intimated, that the matter of our *almes*, should be goods iustly gotten; and to this purpose they called their *almes box* *קופה של צדקה*, *Kupha Sebel Tsedaka*, the *chest of iustice*, and vpon their *almes box* they wrote * this abbreviature, *מכירת אגרת*, *A gift in secret pacifieth anger*, *Prou.* 21. 14.

* Buxtorf. de ab-
breu. in *מכירת אגרת*

* *Ioseph. lib. 2. con-
tra Apion. p. 1066.*

In *Herods Temple* there were ^f foure *Porches*, the meaning is foure *Courts*, one for the *Priests*, another for *men*, another for *women*, and a fourth for *such as were uncleane by legall pollutions, and strangers*. This outmost court for the *uncleane* and *strangers*, was separated from the *womens court*, with a stone wall of three *Cubites* high, which wall was adorned with

certaine

certaine pillars of equall distance, bearing this inscription: *Let no stranger enter into the holy place.*

The Temple at Ierusalem was thrise built. First, by Solomon: Secondly, by Zerobabel: Thirdly, by Herod. The first was built in seven yeeres, *1 Kings 6. 37.* The second in 46. yeares: It was begun in the second yeare of King Cyrus, *Esr. 3. 8.* It was finished in the ^h ninth yeare of Darius Hystaspis. The yeares rise thus,

Cyrus reigned	30	} Yeares.
Cambyses	08	
It was finished in the yeare of Darius Hystaspis	09	

One yeare deducted from Cyrus his reigne, there remaine 46.

Herods Temple was finished in ^d eight yeares. It is greatly questioned among Divines, of which Temple that speech of the Jewes is to be vnderstood, *John 2. 20. Fortie and six yeares was this Temple a building:* Many interpret it of the second Temple, saying, that Herod did on-ly repaire that, not build a new: but these dis-agree among themselves in the computation, and the Scripture speaketh peremptorily, that the house was finished in the sixth yeare of the reigne of King Darius, *Esr. 6. 15.* and Iosephus speaketh of Herods building a new Temple, pluck-*ing downe the old.* ^{*} It seemeth therefore more probable, that the speech is to bee vnderstood of Herods Temple, which though it were but eight yeares in building, yet at this time when

ε μὴ Ἰσραηλιτῶν
ἀλλ' ἐπὶ τοῦ ἁγίου
τοῦ ναοῦ. In locum
sanctum transire
alienigena non de-
bet. Ioseph. de bell.
lib. 6. c. 6.

^h Ioseph. antiq. lib.
11. c. 4.

ⁱ Ioseph antiq. l. 15.
cap. ult.

^{*} Vid. Hoffmann.
de Orig. Templi. 3.

¹ Vide supputatio-
nem Functam
anno 3947.

this speech was vsed, it had stood precisely *for-
tie six yeares*, ¹ for so many yeares there are pre-
cisely betweene the eighteenth yeare of *Herods*
reign (at which time the *Temple* began to bee
built) and the yeare of *Christ his Baptisme*, when
it is thought that this was spoken, all which
time the *Temple* was more and more adorned,
beautified, and perfected, in which respect it
may be said to be so long building.

^m Hospinian. ex
Talmudistis de O-
rig. Templ. cap. 3.

ⁿ D. Kimchi in
Hagg. 1. 8. Eadem
scribit Rabbi Solo-
mon ibid.

The ancient men are said to weepe, when
they beheld the second, because the glory
thereof was farre short of *Solomons*, *Ezr. 3. 12*.
It was inferiour to *Solomons Temple*; First, in
respect of the building, because it was lower
and meaner. ^m Secondly, in respect of the ves-
sels, being now of brasse, which before were
of pure gold. Thirdly, in respect of fiue things,
lost and wanting in the second *Temple*, all
which were in the first. First, there was wan-
ting the ⁿ *Arke of God*; Secondly, *Prim and*
Thummim, God gaue no answer by these two, as
in former times; Thirdly, fire, which in the
second *Temple* neuer descended from heaven
to consume their burnt offerings, as it did in the
first: Fourthly, the glory of *God* appearing be-
twene the *Cherubims*, this they termed שכינה,
Schecina, the *habitation*, or *dwelling* of *God*, and
hereunto the *Apostle* alludeth, In him *dwelleth*
the fulnesse of the godhead *bodily*, *Coloss. 2. 9*.
Bodily, that is, not in clouds and ceremonics
as betweene the *Cherubims*, but *essentially*.
Lastly, the *Holy Ghost*, namely, enabling them
for

for the gift of *Prophecie*; for betweene *Malachie* and *Iohn the Baptist*, there stood vp no *Prophet*, but onely they were instructed *per filiam vocis*, which they termed *בִּתּוּלָה*, *Bath Kol*, an *Echo from heauen*, and this was the reason why those disciples, *Acts* 19. 2. said, Wee haue not so much as heard whether there bee an *Holy Ghost*.

Here it may bee demanded how that of the *Prophet Haggai* is true; *The glory of this last house shall be greater then the first*, *Hag.* 2. 10. I answer, *Herods Temple* which was built in the place of this, was of statelier building than *Solomons*, and it was of greater glory, because of *Christ* his preaching in it.

Herods Temple was afterward so set on fire by *Titus* his souldiers, ° that it could not bee quenched by the industrie of man: P at the same time the Temple at *Delfi*, being in chiefe request among the heathen people, was vtterly ouerthrowne by earthquakes and thunderbolts from heauen, and neither of them could euer since be repaired. The concurrence of which two miracles euidently sheweth, that the time was then come, when *God* would put an end both to *Iewish Ceremonies*, and *Heathenish Idolatrie*, that the kingdome of his Sonne might be the better established.

° Genebrard. Chro. lib. 2. anno Christi 69.

P Theodoret. l. 3. cap. 11. Sozomenus l. 5. cap. 19, 20, 21.

CHAP. II.

Their Synagogues, Schooles, and Houses
of Praier.

THe word *Synagogue* is from the Greeke συναγωγη, *to gather together*, and is applied to all things whereof there may be a collection, as συναγωγὴ γαλακτος, *copia lactis*; συναγωγὴ πολλῶν, *collectio eorum quæ sunt ad bellum necessaria*. God standeth in *synagoga Deorum*, in the assemble of Iudges; but *Synagogues* are commonly taken for houses dedicated to the worship of God, whererein it was lawfull to pray, preach, and dispute, but not to sacrifice. In Hebrew it was called בית הכנסת, *Beth Hachneseth*, the house of Assembly. The Temple at Ierusalem, was as the Cathedrall Church; The *Synagogues*, as petty parish Churches belonging thereunto.

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were settled in the promised land: The Temples being then too farre distant for those, which dwelt in remote places, it is likely that they repaired vnto certaine *Synagogues* instead of the Temple. That they were in *Dauids* time appeareth; They haue burnt all the *Synagogues* of God in the land, *Psalm*. 74. 8. And *Moses* of old time had in euery citie, them that preached him, being read in the *Synagogues* euery Sabbath day, *Act*. 15. 21.

In

In *Hierusalem* there were ^a foure hundred eighty *Synagogues*, beside the *Temple*, partly for *Jewes*, partly for *strangers*; one for *strangers* was called the *Synagogue of the Libertines*, *Act. 6. 9.* Whence it had that name, whether from the *Roman Libertines*, such as had serued for their freedome, being opposite to the *Ingenui*; those that were free-borne (for many of those *Libertines* became *Profelytes*, and had their ^b *Synagogues*) or whether it were from ^c *Lubar*, signifying an *high place* (for as their *Temple*, so their *Synagogues* and *Schooles* were built on hills, and *high places*) because it is said, *Prouerbs 1. 21.* *Wisdom*e calleth in *high places*. I leaue to the iudgement of the Reader.

^a *Sigonius de rep. Hebr. 4. 2. c. 8.*

^b *Philo in legat. ad Caium.*

^c *Vide Tremel. Act. 6. 9.*

Out of *Ierusalem*, in other cities and prouinces were many *Synagogues*: there were *Synagogues* in *Galile*, *Mat. 4. 23.* *Synagogues* in *Damascus*, *Acts 9. 2.* *Synagogues* at *Salamis*, *Acts 13. 5.* *Synagogues* at *Antiochia*, *Acts 13. 14.* Yea their tradition is, that ^d *Where soeuer ten men of Israel were, there ought to be built a Synagogue.*

^d *Maimon. in Te-philla c. 11. §. 1.*

Their *Synagogues* had ^e many inscriptions: ouer the gate was written that of the *Psalm. 118. 20.* *This is the gate of the Lord, the righteous shall enter into it. In the walls these, and the like sentences, Remember thy Creator, and enter into the house of the Lord thy God in humilitie. And, Prayer without attention, is like a body without a soule. And, Silence is commendable in time of prayer.*

^e *Buxtorf. de abbreuiat. pag. 73. 181. 174.*

As the *Courts* of the people before the *Temple*,

† Talmud. in tract.
Suta cap. vii. vi-
de Buxtorf. Synag.
c. 9. p. 240.

ple, were distinguiht by a wall into two roomes, the one for men, the other for the women: so in the *Synagogues*, the women were separated from the men, † by a partition of lattice, or wireworke.

In the *Synagogues* the *Scribes* ordinarily taught, but not onely they, for *Christ* himselfe taught in them, &c. Hee that gaue liberty to preach there, was termed ἀρχισυνάγωγος, *The Ruler of the Synagogue*. There was also a *Minister* who gaue the booke vnto the *Preacher*, and receiued it againe, after the text had beene read. *Christ* closed the booke and gaue it againe to the *Minister*, Luke 4. 20. This is probably him whom they called שלח זבור, *Sheliach Tfibbur*, the *Minister*, or *Clerke of the Synagogue*.

Their *Schooles* were different from their *Synagogues*. *Paul* hauing disputed for the space of three moneths in the *Synagogue*, because diuers beleueed not, but spake euill of that way, he departed from them, and separated the disciples, disputing daily in the *Schoole of one Tyrannus*, Act. 19. 8, 9, 10.

Their Schoole sometimes is called בית *Beth*, an house simply, as appeareth by that saying, *Octodecim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posset*. Those eightene matters controuerfed betweene the house of *Sammai*, and the house of *Hillel*, *Elias* himselfe could not decide: that is, betweene their two *Schooles*. Sometimes it is called בית המדרש *Beth hamidrafsh*,
an

‡ Drusus de tribus
scil. l. 2. c. 10.

an house of subtile and acute exposition. Here points were more exactly, and punctually discussed, than in the *Synagogue*, or *Temple*; whence they held it a profounder place for exposition, than the *Temple*: to this purpose tend those sayings, ^h *They might turne a Synagogue into a Schoole, but not a Schoole into a Synagogue, for the sanctitie of a Schoole, is beyond the sanctitie of a Synagogue.* And that growth from vertue, to vertue, *Psal. 84. 7.* * *They interpret, a kinde of promotion or degree, in remouing from their Temple to their Schoole.* In their *Temple*, their Sermons were as it were *Ad populum*, in their *Schooles, Ad clerum.*

^h Maimon. Tephil.
li. c. 11. §. 14.

* Paraphrast Chal.
in hunc locum.

As they had *Synagogues*, so likewise *Schooles*, in euery citie, and prouince, and these were built also vpon hills. There is mention of the hill *Moreh*, *Iudges 7. 1.* that is, the *Hill of the Teacher.*

The *Masters* when they taught their Schollers, were said to *giue*; *Giue* vnto the wise, and he will be wiser, *Prov. 9. 9.*

The *Schollers* when they learned any thing, were said to *receiue* it: Heare my sonne and receiue my words, *Prov. 4. 10.* Hence is that of the *Apostle*, This is a true saying, and by all meanes worthy to bee receiued, *1 Tim. 1. 15.* that is, *learned*: the like phrases of speech are in vse among the ¹ *Latines.*

Whether their *Oratories*, or places of praier called *Prosencha*, were different places from their *Schooles*, or *Synagogues*, I haue not yet learned.

N

ned.

1. — Da si graue non
est. Hor. l. 2. sa-
tyr. 8.

Sed tamen iste De-
us qui sit, da Tybere
nobis. Virg. Bocol.
Accipe nunc Da-
nauum in fidiu. —
Virg. Aeneid. l. 2.

LIB. 2. *Their Synagogues, Schooles, &c.*

ned. That some of these were without the *citie*, that proueth nothing, for so might *Synagogues*, and *Schooles* too. *Epiphanius* treateth of these ^k *Oratories*, but there he speaketh not one word to shew the lawfulnessse of ciuill busineses to be done in them: could that be proued, a difference would easily be shewen. Some say they were ^l *Synagogues*, others ^m *Schooles*. Of this *house of praier*, mention is made *Acts* 16. 13. in which *Saint Paul* sate downe and spake vnto the women, which gesture intimateth rather preaching than praying: true, all gesture was in vse for praier, standing, kneeling, sitting; *Abraham stood before the Lord*, *Gen.* 18. 22. that is, he *praied*. The *Publican stood a farre off and praied*, *Luke* 18. 13. whence by way of prouerb they said, ⁿ *Sine stationibus non subsisteris mundus*, Were it not for *standing*, the world could not *stand*. *Steuens* kneeled, *Acts* 7. 60. *David* sate before the *Lord* and said, *2 Sam.* 7. 18. yet *sitting*, when the speech is to the people, not to the *Lord*, implicth *preaching*, not *praier*. It is probable that as at the gate of the *Temple*, so at the gate of these *Oratories*, the poorer sort of people assembled to expect almes, whence some vse the word ^o *Proseucha*, to signifie an *hospitall*.

The ^p *Talmudists* taxed the peoples negligence in praier, saying, they vsed three sorts of *Amen*, and all faulty. *A faint Amen*, when praied without serueny. *A hastie Amen*, when they said *Amen* before the praier was done. *A*

lazie

^k *Epiphanius*. Tom. 2. l. 3. c. 80.

^l *Bera Ail.* 16. 13.
^m *Philos. Iud. de vi-*
ta Mosi. p. 530.

ⁿ *R. Iuda in lib.*
Mus. r. vid. Druf.
prat. Mat. 6. 5.

^o *Qua se quaro*
proseucha? *Iuuen.*
Sat. 3.

^p *Caninius de locis*
N. Testam. c. 5.
p. 38.

lazier Amen, when they pronounced it at length, as if they were a sleepe, diuiding the word *A-men*. The first they termed יְהוֹמָה, *Iethoma*, *pupillam*. The second חֶטְּפָה, *Chetupha*, *Surreptitium*. The third קֶטְּרָה, *Ketugma*, *Secretile*, quasi in duas partes sectum per oscitantiam.

CHAP. III.

Of the Gates of Ierusalem.

THe gates of the whole circuit of the wall about Ierusalem were 9. The ^a *Sheindler. pentaglot.* *sheepe-gate*, *Nehem. 3. 1.* This was neare the Temple, and through it weare lead the sheepe which were to bee sacrificed, being washed in the poole *Bethesda* neare the gate. The *fish-gate*, *Neh. 3. 3.* before this *Iudas* is thought to haue changed himselfe: ^b Some thinke that these two gates, and likewise the *horse-gate*, *Nehem. 3. 28.* were so called, because they were in manner of three seuerall market places, and at the one gate, *sheepe*, at the other, *fish*, and at the third, *horses* were sold. The *old-gate*, was so called, because it was supposed to haue remained from the time of the *Iebusites*, and not to haue beene destroyed by the *Assyrians*, it was neare *Caluarie*, and without this gate *Christ* was crucified. Concerning the other gates little is spoken.

^b *Stukius conuinc. lib. 2. c. 11.*

^cR. Iudain l. Mu-
sar. vid. drusi pre-
terit. Isaz. 9. 22.

Touching the gates of the Temple, there were ^ctwo of principall note, both built by Solomon, the one for those that were new married; the other for mourners, and excommunicate persons. The mourners were distinguished from the excommunicate persons, by having their lip couered with a skirt of their garment: none entred that gate with their lip vn-couered, but such as were excommunicate. Now the *Israelites*, which on the *Sabboth* daies sate betweene those gates, said vnto the new married, *Hee, whose name dwelleth in this house, glad thee with children*; vnto the mourner, *Hee, which dwelleth in this house, glad and comfort thee*; vnto the excommunicate, *Hee, which dwelleth in this house, moue thy heart to hearken to the words of thy fellowes.*

Among the *Iewes*, the gates were places of chiefest strength, so that they being taken, or defended, the whole citie was taken or defended: and they were chiefe places of *iurisdicti-on*, for in them, *Judges* were wont to sit, and to decide controuerfies, hence proceeded those phrascs: *The gates of hell shall not preuaile against &c.* And *Thy seede shall possesse the gates of his enemies.*

CHAP.

CHAP. IV.

Of their groves, and high places.

THe ancient *Heathens* did not onely not build *Temples*,^a but they held it viterly vnlawfull so to doe. The reason of this might be because they thought no *Temple* spacious enough for the *Sunne*, which was their chiefe *God*. Hence came that saying,^b *Mundus vniversus est templum Solis*; *The whole world is a Temple for the Sunne*. Moreouer they thought it vsfit to streighten, and confine the supposed infinitenesse of their fancied *Deities*, within walls, and therefore when after times had brought in the vse of *Temples*, yet their *God Terminus*, and diuers others of their *Gods* were worshipped in *Temples open roosed*, which were therefore called *vnus opus*; This I take to be the reason, why they made choise of *hills*, and *mountaines*, as the conuenientest places for their Idolatry. These *consecrated hills*, are those *high places*, which the *Scripture* so often forbids. Afterwards, as the number of their *Gods* increased: so the number of their *consecrated hills* was multiplied, from which their *Gods* and *Goddeses* tooke their names, as *Mercurius Cyllenus*, *Venus Erycina*, *Iupiter Capitolinus*. At length to beautifie these *holy hills*, the places of their idolatrous worship, they beset them with trees, and hence came the *consecration of groves*, and

^a *Hespin. de Orig. Templ. p. 1.*

^b *Alex. ab Alex. l. 2. c. 22.*

L. 18. 2. *Of their groues, and high places.*

^c *Populus Alce,*
gratissima vitis l-
accho,

Formosa myrtus
Veneri, sua Lantaz
Phæbo.

Virg. Eclog. 7.

^d *Plin. nat. hist. lib.*

16. cap. 44.

^e *Maximus Tyrius*
Serm. 38. fol. 225.
edit. Steph.

woods, from which their Idolls many times were named. ^c At last, some choise and select trees, began to be consecrated. ^d Those French Magi, termed *Dryada*, worshipped the Oake, in Greeke termed *Spūs*, and thence had their names. The Etrurians worshipped an *Holme tree*: And ^e amongst the Celta, a tale Oake was the very Idoll, or image of *Iupiter*.

Among the *Israelites*, this Idolatry began vnder the *Judges*, *Othniel*, and *Ehud*, *Judges* 3. 7. and at the last it became so common in *Israel*, that they had peculiar *Priests*, whom they termed *Prophets of the groue*, *1 King.* 18. 19. and *Idolls of the groue*, that is, peculiar *Idolls*, vnto whom their groues were consecrated, *2 King.* 21. 7. *2 Chron.* 15. 16. As *Christians* in the consecration of their Churches, make speciall choise of some particular *Saints*, by whose names they call them, as *Saint Peters Church*, *Sain. Pauls*, *Saint Andrews*, &c. So they consecrated their groues vnto particular *Idolls*, whence in profane authors, we reade of *Diana Nemorensis*, *Diana Arduenna*, *Albunca Dea*, all receiuing their names from the groues in which they were worshipped: yea the Idoll it selfe is sometimes called by the name of a groue: *Iosiah* brought out the groue from the house of the Lord, *2 King.* 23. 6. It is probable, that in this Idoll was pourtraied the forme and similitude of a groue, and thence was called a groue, as those silver similitudes of *Dianæ Temple*, made by *Demetrius*, were termed *Temples of Diana*, *Act.* 19. 24.

CHAP.

CHAP. V.

Their cities of Refuge.

THese places of *Refuge*, appointed by *God*, differed from those of *Hercules*, and *Romulus*, and other *Heathens*; because *God* allowed safety onely to those, who were guiltlesse in respect of their intention: but the others were common sanctuaries, as well for the guilty as the guiltlesse. If any man did fortuitously, or by chance kill another man, in such a case liberty was granted vnto the offender to fly; at first vnto the *Altar*, for refuge, as is implied by that text of Scripture, If any man come presumptuously vpon his neighbour, to slay him with guile, thou shalt take him from mine *Altar*, *Exod.* 21. 14. Yea we may coniecture this custome of refuge, to haue continued in force alwaies by the practise of *Ioab*, 1 *Kings* 2. 28. Notwithstanding, least the *Altar* might be too farre distant from the place, where the fact might be committed, it is probable, that therefore *God* ordeined certaine *Asyla*, or *cities of refuge*, which for the same reason, are thought to haue beene^a equally distant one from the other in *Canaan*. These cities were in number six; *Bezer* of the *Reubenites* countrey; *Ramoth* in *Gilead* of the *Gadites*; and *Golan* in *Baschan*, of the *Manassites*: These three *Moses* separated beyond *Iordan*, *Dent.* 4.

41. 43.

^a R. Salom. Iarchi
Dent. 19. 3.

41. 43. The other three appointed by *Ioshua*, in the land of *Canaan*, were *Cadesh* in *Galile* in mount *Naphtali*; *Shechem* in *Ephraim*; and *Kirath-arba* (which is *Hebron*) in the mountaine of *Iudab*, *Iosh. 20. 7.* Three other cities of like nature, *God* promised the *Israelites*, vpon condition of their obedience, after their coasts were enlarged, but it seemeth their disobedience hindred the accomplishment thereof, for Scripture mentioneth not the fulfilling of it.

^b *Maimon. in Rol-
fact. c. 8. §. 5.*

Concerning these cities, the *Hebrews* note from these words, *Thou shalt prepare the way, Dent. 19. 3.* That the *Senate*, or *Magistrates* in *Israel*, were bound to prepare the waies to the cities of *Refuge*, and ^b to make them fit, and broad, and to remoue out of them all stumbling blocks and obstacles; and they suffered not any hill or dale to be in the way, nor water-streames, but they made a bridge ouer it, that nothing might hinder him that fled thither. And the breadth of the way to the cities of *Refuge*, was not lesse than thirty two Cubits, and at the partitions of the waies, they set vp in writing, *Refuge, Refuge*: that the manslayer might know and turne thitherward. On the fifteenth of the moneth *Adar*, or *February*, euery yeare, the *Magistrates* sent out messengers to prepare the waies.

Furthermore it was prouided, that two or three wise men should bee imploied, to perswade the *Auenger of blood*, if haply he did persue

sue the manslayer on the way, that he should offer no violence, vntill the cause were heard and examined. The manner of examination was thus, the consistory or bench of *Iustices* who liued in that quarter, where the murder was committed, ^e placed the party being brought backe from the *citie of Refuge*, in the court or iudgement Hall, and diligently enquired and examined the cause, who if he were found guilty of voluntary murder, then was he punished with death, but if otherwise, the fact were found casuall, then did they safely conduct the party backe againe to the *citie of Refuge*, where hee enioyed his liberty, not onely within the walls of the city, but within certaine territories and bounds of the city, being confined to such and such limits, vntil the death of the high *Priest*, that was in those daies, at what time it was lawfull for the offender to returne and come vnto his owne city, and vnto his owne house, euen vnto the citie from whence he fled, *Iosb. 20. 6.* By this meanes the offender, though hee was not punished with death, yet he liued for the time a kinde of exile for his owne humiliation, and for the abatement of his wrath, who was the *Auenger of blood.*

^d The *Areopagita* had a proceeding against casuall manslaughter, not much vnlike, punishing the offender *ἀποστασίου*, with *an yeares bannishment*: why the time of this exilement was limited to the death of the high *Priest* at that time, is not agreed vpon by expositors:

e Paul. 1. Cor. 15. 6.

d Masius in Ios. cap. 20.

* Masius ibid.

But it is most probably thought, that the offender was therefore confined within that citie, as within a prison, during the high Priests life, * because the offence did directly strike against him, as being

amongst men ἀνθρώπων, as

princeps sanctitatis,

The chiefe God

on earth.

THE



THE
THIRD BOOKE
TREATETH OF DAIES,
and Times.

CHAP. I.

*Their Daies, Houres, Weekes, and
Yeares.*



Efore wee treat of their
seasts, it will be needfull
by way of Preface, to vn-
derstand somewhat con-
cerning the diuisions of
their *dayes*, *houres*,
weekes, &c.

Their day was two-
fold: *Naturall*, conteining *day and night*, and
consisting of twenty foure houres: or *Artifi-*
ciall, beginning at *Sunne rising*, and ending at
Sunne set. Of this is that, *Are there not twelue*
houres in the day? Ioh. II. 9.

The *Naturall day* was againe twofold. *Ci- uill*, a *working day*, which was destined for ci- uill busineses and works : this began at *Sunne rising*, and held till the next *Sunne rising*, *Matt.* 28. 1. or *Sacred*, a festiuall or holiday, destined for holy exercises : this began at *Sunne set*, and continued till the next *Sunne set*.

Their night was diuided into foure *quar- ters*, or *greater houres*, termed foure *watches*, each *watch* containing three *lesser houres*. The *first* they called *Caput uigiliarum*, the beginning of the watches, *Lament.* 2. 19. The *second*, was the *middle watch*, *Iudges* 7. 19. not so termed, because there were onely three watches, as

^a *Drusius* *Judit.* 7. 19.

^a *Drusius* would perswade, but because it du- red till *midnight* : The *third watch* began at *mid- night*, and held till three of the clocke in the morning. If he come in the *second*, or *third Watch*, *Luke* 12. 38. The *last*, called the *morning Watch*, *Exod.* 14. 24. beganne at three of the clocke, and ended at six in the morning. In the *fourth Watch* of the night, *Iesus* went out vnto them, *Matt.* 14. 25. These watches also were called by other names, according to that part of the night which closed each watch. The *first* was termed *Enem*, *The Enem*. The *second* *Midnight*, *The third*, *Cock-crowing*. And the fourth, *The Daw- ning*. Iee know not when the Master of the house will come, at *Enem*, or at *Midnight*, or at *Cock- crowing*, or at the *Dawning*, *Mark.* 13. 35.

The day was likewise diuided into foure
quarters,

quarters, as appeareth by the parable of the Labourers hired into the vineyard, *Mat. 20.* The first quarter began at six of the clocke in the morning, and held till nine. The second quarter ended at twelue of the clocke. The third quarter at three in the afternoone. The fourth quarter at six of the night. The first quarter was called the *third houre*, *vers. 3.* The second quarter the *sixth houre*, *verse 5.* The third quarter the *ninth houre*, *vers. 5.* The last quarter the *eleventh houre*, *vers. 6.*

Where note, that the three first quarters, had their names from that houre of the day, which closed the quarter (for they began the count of their lesser houres, from six a clocke in the morning, and our 6, 7, 8, 9, 10, 11, 12. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.) onely the last was called the *eleventh houre* by our *Sanctour Christ*; whereas among the common people, it either was called, or should haue beene called by proportion with the rest, the *twelfth houre*; to intimate vnto vs, that though God in his mercy accept Labourers into his vineyard *eleuen houres* of the day, yet he seldome calleth any at the twelfth, for that is rather an houre to discharge seruants than to admit new.

Some expositors finding mention of the dawning of the day in this parable, *verse 1.* They reckon the *four quarters* of the day

¶ Erat autem primus terminus, a prima usque ad tertiam, & dicebatur prima hora, sicutus erat a tertia usque ad sextam, & dicebatur hora tertia, serius erat a sexta usque ad nonam, & dicebatur sexta; quartus a nona usque ad undecimam, quae erat duodecima, & dicebatur nona. Resoluit hanc opinionem Toletus, receptum licet a multis recentiorum (ut ipse ait) quoniam de undecima cuius meminit parabola, aliam apud hos significari. Iure vapulant a se Toletus qui excludunt undecimam, constantem tamen asserenda est contra te quadruparica dei diuisio, in hoc potissimum illorum error consistit, quod horam primam faciunt, non inueniunt, horam undecimam inueniunt, excludunt tamen, nihil a mente Euangelistam magis alienum, quam ut in septima, verteretur hora prima diei, quae in illorum scriptis sonat quartam noctis vigiliam. vid. Tolet. in Ioan. cap. 19. Annotat. 8.

after this manner. *Hora prima, Hora tertia, Hora sexta, Hora nona.* Where first they erre, in taking the *Dawning* of the day, for the *first* houre of the day; for *æst*, the *Dawning*, sygnifieth the *last quarter of the night*, called the *Morning watch*. Secondly, they erre, in making the *last quarter of the day* to be the *ninth* houre, for what then shall become of the *eleuenth* houre mentioned in the same parable?

By this diuision of the day into these foure quarters, or greater houres, the *Euangelists* are reconciled touching our *Sauours* passion. He was crucified at the third houre, *Mark* 15. 25. *Saint Iohn* intimateth his examination before *Pilat*, to haue beene *Hora quasi sexta: About six a clocke, Iohn* 19. 14. In the first place vnderstand by his crucifying, not his *hanging on the crosse*, which was not till the sixth houre, *Luke* 23. 44. nor *his expiration*, which was not till the ninth houre, *Marke* 15. 34. but his *examination vnder Pilat*, at which time the people cried out, *Crucifie him, Crucifie him*; and then the third and sixth houre will easily bee reconciled, for these two houres, immediatly following one another, what was done on the third houre, might truly bee said to bee done about the sixth.

Lastly, this sheweth that the houres among the *Jewes* were of two sorts: some *lesser*, of which the day contained twelue: others *greater*, of which the day contained 4. as hath beene aboue shewen: the lesser are termed *houres* of
the

the day, are there not twelue houres in the day? *Iohn* 11.9. The greater some terme *houres of the Temple*, or *houres of praier*: *Peter* and *Iohn* went vp into the *Temple*, at the ninth *houre of praier*, *Act*. 3. 1. But in truth there are but three houres of praier, *the third, the sixth and the ninth*.^c The third instituted by *Abraham*, the sixth by *Isaack*, and the ninth by *Iacob*. The third *houre* the *Holy Ghost* descended vpon the *Apostles*, *Acts* 2. 15. About the sixth, *Peter* went vp to the house top to pray, *Act*. 10. 9. At the ninth, *Peter* and *Iohn* went into the *Temple*, *Act*. 3. 1.

From these greater houres of the day and night, the *Canonick houres* in vse in the *Roman church*, had their beginning; ^d each *Canonick houre* containeth three lesser houres, so that in the whole night and day, there are eight *Canonick houres*. At six of the clocke in the euening began the first, and that is termed *Hora vespertina*, or *vespertinum* simply (*officium* being vnderstood) their *Vespertine*. At nine of the clocke at night began the second, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturne*. At three of the clocke in the morning, being their *Matutinum*, their *Matines*. The *Canonick houres* for their day-seruice were named, *Hora prima, tertia, sexta, nona*. Their first *houre* began from six of the clocke in the morning, and held till nine; the third from nine till twelue; the sixth from twelue till three; the ninth from three till six at night.

^c *Drusus in prete-
rit. Act. 3. 1. Non
fuisse vltra tres
horas precatiois
in die apud Iudeos
clare testatur Da-
uid. Kimchi.*

^d *V. d. Bellarmin.
de bonis op. in
part. c. l. i. c. 10.*

The

The diall in vse among the ancient *Jewes*, differed from that in vse among vs : theirs was a kinde of staires, the time of the day was distinguished *not by lines*, but by *steps*, or *degrees*, the shade of the Sunne euery halfe houre moued forward to a new *degree*. In the diall of *Abaz*, the *Sunne* went backe ten מַעֲלֵי, *Magnoloth*, *degrees*, or *steps*, not *lines*, *Isa.* 38. 8.

Their weekes were twofold : the one was *ordinary*, consisting of *seuen daies* : the other *extraordinary* and *Propheticall*, consisting of *seuen yeares*, *Dan.* 9. 24. The first is termed *Hebdomas diaria*, a *weeke of daies* : the second, *Hebdomas annalis*, *A weeke of yeares*.

The *Hebrews* at first measured their moneths according to the course of the *Sunne*, whence they are called *Menses Solares* : and then euery moneth consisted of thirty daies. The waters preuailed from the seuenteenth day of the second moneth, *Gen.* 7. 11. vnto the 17. day of the seuenth moneth, *Gen.* 8. 4. that is, full five moneths. If wee will number the daies, they were an hundred and fiftie, *Gen.* 7. 24. Whereby it appeareth, that euery moneth contained full thirty daies. After the *Israelites* departure out of *Egypt*, then they measured their months by the course of the Moone ; they are termed *Menses Lunares* : they contained either thirty daies, and then they were called *Menses pleni*, *Full moneths* : or twenty nine daies, and then they were called *Menses caui*, *Deficient moneths*.

The *Sunne* exceedeth the *Moone*, in hir course
cleuen

eleuen dayes, * hence euery third or second yeare, one moneth was inserted. Now because the twelfth moneth in the *Hebrew kalender* was called *Adar*, hence when a moneth was inserted, the last was called *Veadar*, the second *Adar*.

* Vid. *Kalendarium Hebraicum* Münsteri pag. 62.

Before their captiuitie in *Babylon*, they counted their moneths without any name, according to the number. The *First, Second, Third moneth*, &c. After their returne from *Babylon*, they called them by these names:

1. *Nisan*, it was also called אביב, *Abib*, which signifieth an *ear of corne*, in this moneth barley began to be eared.

2. *Iyar*, it was also called ייר, which signifieth *beauty*, then the trees began to be beautified with buds; and blossomes.

3. *Sivan*.

4. *Thamuz*.

5. *Ab*.

6. *Elul*.

They answered to part of

1	{	March. Aprill.
2	{	Aprill. May.
3	{	May. Iune.
4	{	Iune. Iuly.
5	{	Iuly. August.
6	{	August. September.
		7. <i>Tisri</i> .

P

7. *Tisri*, otherwise called
Ethanim.

8. *Marchesuan*, it was al-
so called *Bul*.

9. *Cisleu*.

10. *Tibeth*.

11. *Schebeth*.

12. *Adar*.
Veadar.

They answered to, part of	7	{ September.
		{ October.
	8	{ October.
		{ November.
	9	{ November.
		{ December.
	10	{ December.
		{ January.
	11	{ January.
		{ February.
	12	{ February.
		{ March.

† Ερ αντι Αιγυ-
πτου ειναι ομοιαν
μακεδονικον δεκα-
μηνον μετρον αμνη-
στης Εβραϊαν ονομα-
ζει Αργυμειος ο ε-
ννομενος ην διατε-
ταχεν τις. μαρτυρε-
ι οτι ονομα, δε δεκα-
ετηνης. μετα
επεισαν εν ταυ-
τοις εορτασαι δεσιν. Io-
seph. Antiq. lib. 1.
cap. 4. Mendoze po-
nitur μετρον αμνη-
στης pro μετρον
qui mensis erat o-
lim secundus apud
Hebraeos, sicut &
Dies apud Mac-
edones.

Before their comming out of *Egypt* they
began their yeare in the moneth *Tisri*, and
thus they continued it alwaies after for ciuill
affaires, for their date of buying, selling; their
Sabbaticall yeares, yeares of *Iubile*, &c. After
their comming out of *Egypt*, they began their
yeare in the moneth *Nisan*, and so continu-
ed it for the computation of their greater
feasts.

CHAP. II.

Of their Feasts.

BEfore wee descend to their particular
feasts, first we will see the manner of fea-
sting in generall. Their ordinary meales
as they were not many in a day, so neither were
they costly. They were called *Aruchoth*, which

^a ארוח
ארוחות Iter
facere, significat
viaticum.

word

word signifieth properly, such fare as trauellers and waifaring men vse on their iourneys. The word is vsed, *Ierem. 40. 5. So the chiefe steward gaue him vittails, and a reward, and let him goe,* likewise, *Prov. 15. 17. Better is a dinner of greene hearbs, where loue is.* The extraordinary and more liberall kinde of entertainment by way of feasting, was commonly called ^b *Mischte*, from their liberall drinking at such meetings. There was also another kinde of feasting, wherein they made merry together, eating the remainders of their sacrifices; this they termed ^c *Chag*. From this custome of hauing a feast at the end of their sacrifices, the *Christians* of the *Primitive Church* instituted their *loue feasts* to ^d succeed the *Lords Supper*: In both these greater and more solempne feasts, there were some Ceremonies vsed by them as preparatory to the feast; others in their giuing thanks; others in their gesture at Table.

The ceremonies preparatory were principally these three. 1 *Salutation*. 2 *Washing the feete of the gueses*. 3 *pouring oyle on them*.

Their *Salutations* were testified, either by words, or some humble gesture of the body. By words, and then these were the vsuall formes. *The Lord be with you, or the Lord blesse you, Ruth 2. 4.* From the last of these, *blesing* is often taken in scripture for saluting. If thou meete any ^e *blesse him not, and if any blesse thee, answer him not againe,* saith *Elisha* to *Gehazi*, *2 King. 4. 29.* The sense is as our *English* renders it, *Salute him*

^b מִשְׁכָּה *Communi-
um, Compota-
tio* Dicitur a po-
tando, siue bibendo
et Gracè συμπό-
σιον, ab altera eius
parte.

^c חַג, *Festum, ce-
lebris solennitas à
radice חָג, Fe-
stum celebravit.*

^d *Chrysostom. 1 Cor.
11. Hoc autem
præcipio.*

^e *Tertul. lib. 4. adu.
Marcion.*

him not. Sometimes they said, *Peace be vnto thee; Peace be vpon thee; Goe in peace*, and such like: *When yee come into an house, salute the same; and if the house be worthy, let your peace come vpon it, but if it be not worthy, let your peace returne to you*, Matt. 10. 12, 13. By *gesture*; their salutations were signified sometimes by *prostrating the whole body*; sometimes by *kissing the feet*, Luke 7. 38. commonly by an *ordinary kisse*. Moses went out to meet his father in law, and did obedience and *kissed him*, Exod. 18. 7. Moreouer *Ioseph kissed* all his brethren, and wept vpon them, Gen. 45. 15. This *Saint Paul* calleth, an *holy kisse*, 1 Cor. 16. 20. *Saint Peter*, A *kisse of charity*, 1 Pet. 5. 14. *Tertullian* calleth it, *osculum pacis*, A *kisse of peace*. These were *kisses* which a *Cato* might giue, and a *Vestall* receiue: Of this sort the *Iewes*, had ^h three kindes. 1. A *kisse of salutation*, which hath beene specified by some of those former instances. 2. A *kisse of valediction*; Wherefore hast thou not suffered mee to *kisse* my sons and my daughters, Gen. 31. 28. 3. A *kisse of homage*; the word signifieth a *kisse of state or dignity*, but it was to testifie their *homage*, and acknowledgment of their *Kings* souerieignty. Then *Samuel* tooke a viall of oyle, and powred it vpon *Sauls* head, and *kissed him*, 1 Sam. 10. 1. And vnto this they referre that in the second Psalme, *Kisse the sonne lest he be angry*. These *salutations*, howsoever they were such as were vsed mutually, sometimes in their meetings abroad vpon the way, yet were they such

¹ Xenophon de institut. Cyr. lib. 1. p. 17. It. lib. 5. p. 113.

² Tertul. de orat. c. 14.

³ Vid. Drusium ad difficultiora loca, Exod. 6. 12.

נשיקות
בירקיה

Neshikoth pharukim, Oscula propinquorum.

נשיקות
פרושות

Neshikoth pharishuth, Oscula separatiui.

נשיקות
גדולה

Neshikoth ge'ulah, Oscula magnitudinis.

such as were vsed also in their entertainment, as clearly appeareth by many of those fore-quoted examples.

The second Ceremony preparatory was ¹ *washing their feet*. And the man brought the men vnto *Iosephs* house, and gaue them water, and they did *wash their feet*, *Gen. 43. 24*. This office was commonly performed by seruants, and the meaneſt of the family, as appeareth by our *Sauour Christ*, who to leaue an example of humility behind him, *washed his Disciples feet*, *Ioh. 13. 5*. And *Abigail*, when *Dauid* tooke her to wife, ſaid, Behold let thine handmaid bee a ſeruant, to *wash the feet* of the ſeruants of my Lord, *1 Sam. 25. 41*. For this purpose had they certaine veſſels in readineſſe, for ſuch imployments: that which our *Sauour* vsed, we translate a *Baſon*, *Ioh. 13. 5*. He powred out water into a *Baſon*. The word *vas* there vsed, ſignifieth in generall a *waſhpot*, and is there vsed for that which in ſtrict propriety of ſpeech, the *Grecians* termed *modum pot*, (i.) A *waſhpot for our feet*: Some may heere make the queſtion, whence this water was powred? I ſee no inconuenience, if we ſay that there were vſually in their dining roomes, greater veſſels, from which they powred out into leſſer, according as they needed, of which ſort it is not improbably ^k thought, that thoſe water-pots were mentioned, *Iohn 2. 6*. There were ſet there ſix *waterpots* of ſtone, after the manner of the *purifying* of the *Iewes*. By *purifying* there, vnder-

ⁱ Lotion pedum ante dſcubitu. m. non ſolum Indetur, ſed & gentibus ipſis erat uſitata: locus hic tuus eſt, hic accumbes, ſerue aquam pedibus. Plautus Perſ.

^k Statius lib. 6. *Statis*.

stand this complementall *washing* of which we treat: Now if we consider the washing of their hands, vsuall and commendable in it selfe, though superstitiously abused by *Scribes* and *Pharises*; and the washing of their feet before, and after meale (for our *Saniour* washed his Disciples feet after supper) which second washing, the *Hebrews* say it was in vse onely at the *Passcouer*, there must needs be vse of great store of water in their greater feasts, and therefore no maruell, if many and capacious vessells stood in readinesse. Farther, we are to note that as the office was seruile and base, so the vessell: which obseruation giueth light to that, *Psal. 60. 8. Moab is my Wash-pot*; that is, the *Moabites* shall be basely subiect vnto me, as the pot in which I *wash my feet*.

The third *Ceremony preparatory*, was *powring out of oyle*. A woman in the city brought an *Alabastrer box* of ointment, and stood at his feet behind him weeping, and began to *wash his feet* with teares, and did wipe them with the haire of her head, and kissed his feet, and *annointed them with the ointment*, *Luke 7. 37, 38*. It was also powred *upon the head*, whence in the same place *Christ* challengeth the *Pharisee* which entertained him, *Mine head with oyle thou diddest not annoint, vers. 46. Psal. 23. 5. Thou annointest my head with oyle*.

After these ceremonies of preparation had beene performed, then they proceeded to *giuing shankes*. The *master of the house* sitting downe

downe together with his guesstes, tooke a cup full of wine in his right hand, and therewith began his consecration, after this manner. ¹ Blessed be thou O Lord our God, the King of the world, which createst the fruit of the vine. Having said thus, he first lightly tasted of the wine, and from him it past round the table. Th s grace or thanksgiving, they call ^m *Bircath haiajn*, the blessing of the cup. With this Christ himselfe seemeth to haue begun his supper; He tooke the cup, and gaue thanks, and said. Take this, and divide it among yourselves, for I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdom of God shall come, Luk. 22. 17. 18. After the blessing of the cuppe, the master of the house tooke the bread, which they did *Scindere*, but not *Abscindere*, lightly cut for the easier breaking thereof, but not cut in sunder, & holding this in both his hands, he consecrated it with these words. Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth. This consecration of bread, they termed, ^a *Bircath halechem*. After the consecration, he broake the bread, (whence the master of the house, or he who performed these blessings in his stead, was termed ^{*} *Habotseang* (i) the breaker; the bread being broken, he distributed to euery one that sate at the table a morsell, which being done, then they began to feede vpon the other dishes that were provided. This rite of blessing both the cup & the bread, they obserued only in their soleinne festinalls, otherwise they

ברוך אתה

יי אלהינו

מלך העולם

בורא פרו

הגפן

Benedictus sis tu

Domine Deus no-

str rex mundi, qui

creas fructum vi-

tis.

ברכת היין

ברכת

הלחם

Eens-

actionem panis.

Drusius in N. T.

part altera, p. 78.

הכרע

¶ Non tam carnaliter
carnant quam disci-
pulum. Tertul. Apo-
log. c. 39.

ברכת
המזון

¶ Vid. P. Fag. in
græc. Hebr.

they consecrated the bread alone, and not the cup. In their feast time, they seasoned their meat with good conference, such as might either yeeld matter of instruction, or exercise their wits; which practise was also obserued in their *Christian loue* ° *feasts*. Of the first sort, was that parable proposed by our blessed *Sauour* at a feast, *Luk. 14. 7.* Of the second, was *Sampsons* riddle, which he proposed vnto his companions, *Iud. 14. 12.* At the end of the feast, they againe gaue thanks, which was performed in this manner, either by the *master of the house* himselfe, or by some guest, if there were any of better note at the table: he taking a cup of wine in both his hands, began thus, *Let vs blesse him who hath fed vs with his owne, and of whose goodnesse we liue*: then all the guests answered, *Blessed bee hee, of whose meat wee haue eaten, and of whose goodnesse wee liue*. This grace they call ° *Bircath Hamaẖon*. ¶ And this is thought to bee the cup wherewith *Christ* after Supper commended the mysterie of his bloud to his disciples: after this, he which began the thanksgiuing proceedeth; Blessed be he, and blessed be his name, &c. annexing a long prayer, in which he gaue thanks. First, for their present food; 2. For their deliuerance from the *Egyptian* seruitude. 3. For the couenane of circumcision. 4. For the law giuen by the ministry of *Moses*. Then he praied that *God* would haue mercy, 1. On his people *Israel*, 2. On his owne city *Ierusalem*, 3. On *Sion* the tabernacle of

of his glory, 4. On the *Kingdome* of the house of *David* his anointed, 5. That hee would send *Elias* the Prophet; Lastly, that he would make them worthy of the daies of the *Messiah*, and of the life of the world to come.

This praier being ended, then all the guests which sate at the table, with a soft and low voice, said vnto themselues in this manner; *Fear the Lord all yee his holy ones, because there is no penury to those that feare him; the young Lions doe want and suffer hunger, but those that seeke the Lord want no good thing.* Afterward hee which began the thanksgiuing, *blessed the cup* in the same forme of words as he vsed at the first sitting downe; saying, *Blessed be thou O Lord God, the King of the world, which createst the fruit of the Vine:* And therewith hee dranke a little of the wine, and so the cup passed round the table. Thus they began and ended their feasts, with the *blessing of a cup*: this cup they termed, *כוס הלל* *Cos hillel*. *Poculum iuniorum*, *A cup of thanksgiuing*: and both these cups are mentioned by *Saint Luke*, and which is worth our obseruation, the words of consecration, whereby it was instituted, as part of the blessed sacrament in the *New Testament*, were added only to the last cup. *This cup is the New Testament in my blood, which is shed for you.* After all this, they sung ^f *Hymnes* and *Psalmes*, which also was practised by our most blessed *Sauour*, *Marke* 14. 26. So that howsoeuer hee vsed not any superstitions, either then practised, or since added by after *Jewes* (as the drinking of

^f Scaliger. de emend. temp. l. 6. p. 273.

* *Moses Ruffinus*
fol. 118. col. 1.
* *Sebastian. Mun-*
ster. *Matt. 26.*

* *Is. grec. Hebr.*
per Fagium editus

* 4. cups of wine, * or the breaking of the bread with all ten fingers, in allusion to the ten commandments, &c.) yet in the beginning, and ending, wee see his practise suitable with theirs. If any desire a larger discourse of these blessings, noted out of the *Rabbines*, let him read * *P. Fagius* his comment on *Deut. 8. 10.* From whom I have borrowed a great part of what I have herein deliuered. If any shall here object, that I seeme to make the *bles-sed Sacrament* of our Lords body and blood, a *iewish ceremonie*, I answer no; For as a kinde of initiatory purification by water, was vsed before by the *Jewes* of old, and no *Profelyte* was admitted into the Church of the *Iewes*, without this purification: yet it was no more a *Sacrament* to them, then *Circumcision* was to *Turkes* and *Saracens*. Thus neither was breaking the bread *sacramentall* to the *Iew*, but then it became a *Sacrament* when Christ said of it, This is my body. This cup is the *New Testament* in my blood, &c. *Luke 22. 19.* The *Jewes* could not say, The cup of blessing which we blesse, is it not the Communion of the blood of Christ? *1 Cor. 10. 16.*

The last thing considerable in their *feasts*, is their *gesture*. In the daies of our *Saujour*, it is * apparet that the gesture of the *Jewes* was such as the *Romanes* vsed. The table being placed in the midst, round about the table were certaine beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; vpon these they laid downe

in

* *Voces quibus vsi*
sunt Euangelistae
sonant accubitus
non sessionem. abra-
ham. Luc. 12.
αβραάμ, Matt.
26. Καταβήδου,
Luc. 14. αβραά-
μ, Mat. 14.

in manner as followeth. Each bed contained three persons, sometimes foure, seldome or neuer more. If one lay vpon the bed, then hee rested the vpper part of his body vpon his left elbow, the lower part lying at length vpon the bed: but if many lay on the bed, then the vppermost did lie at the beds head, laying his feet behind the seconds backe: in like manner, the third or fourth did lie, each resting his head in the others bosome. Thus *Iohn* leaned on *Iesus bosome*, *Ioh. 13. 23.* This, first, is an argument of *speciall loue* towards him, whom the *Master of the house* shall take into his owne bosome, *Iohn* he was the beloved disciple. Secondly, an argument of *parity* amongst others, resting in one anothers bosome. *Many shall come from the East and West, and shall sit downe with Abraham and Isaac and Iacob, Matth. 8. 11.* And where shall they sit? *In Abrahams bosome, Luke 16. 22.* That is, they shall all sit at the same table, bee partakers of the same glory. Thus *Christ* hee was in the bosome of his Father, *Iohn 1. 18.* that is, in the *Apostles* phrase, *He thought it no robbery to bee equall with his father.* Their tables were perfectly circular or round, whence their manner of sitting was termed * *Mesibah*, a sitting round; and their phrase of inuiting their guests to sit downe, was, *sit round*: Wee will not sit round vntill he come hither, *1 Sam. 16. 11.* Againe, Thy children shall be like oliue plants, round about thy table, *Psalme. 128. 3.* This custome of lying along vpon a bed, when they

* סביבה Dis-
cubitus cibus ra-
dix est סבב, cir-
cumsumit, Ambrus.

^aPhil. Iud. p. 388.

^bVetustissimus mos
erat super lanatis
pellibus discum-
bere.

^cQui poterat pelles
addere, diuus erat.
David.

^eTremel. in Matt.
26. 20.

tooke their meat, was also in vse in *Ezekiels* time; Thou satest vpon a stately *bed*, and a table prepared before it, *Ezek. 23. 41.* ^a And whether this were the custome of the ancient *Hebrewes*, I leaue to bee discussed by others. But vnto this also doth *Amos* allude; They lay themselues downe vpon cloaths laid to pledge by euery Altar, *Amos 2. 8.* That is, the ^b garments taken to pledge they vse in stead of *beds*, when at their Altars they eat things sacrificed to Idolls: Yea, the plucking off their shooes when they went to table, implieth this custome of lying at the table, to haue beene very ancient. The plucking off their shooes seemeth to haue beene generally receiued, when they were in *Egypt*, for this cause is it, that they had a strict charge in eating the *Passenger*, to haue their shooes on their feet for greater expedition. The reason why they vsually pluckt them off, was, for the cleane keeping of their beds, on which they lay. Here seeing the rule of obseruing the *Passenger* requireth that it should be eaten with their shooes on their feet, which argueth rather *standing* than *lying vpon a bed*: it may be demanded whether *Christ* transgressed not against the first institution thereof, in the manner of his sitting at the table? *Tremelius* answereth thus, and in my minde fully: ^c We must know, saith he, that *Exod. 12.* it was commanded after what manner, they ready to depart out of *Egypt*, should eat the *Passenger* at that time, for the necessity of that time so required,

quired, namely, an hastie eating thereof : But afterward in the law, where it is commanded that this ceremonie of the *Paschal* should be renewed euery yeare, those words are not added. Wherefore all the *Hebrew Doctors*, both ancient and moderne, doe teach with one ioynt consent, that the commandement of *sprinkling the doore-posts with bloud*, of *having on their shooes*, of *girding their loines*, of *taking staves in their hands*, and *eating the Lambe in haste*; did not extend it selfe to the generations following, but onely to haue concerned that very night, wherein they departed out of *Egypt*: ^d Yea, it was an ancient tradition amongst them, that when they did in after times eat the *Passeouer*, they would sit downe or leane vpon a bed as our *Saniour* and his Disciples did, in token of their deliuerance obtained.

^d Talmud tract. de Paschate. vid. Tremel. loco superius citato.

The parties that gaue entertainment at their feasts, were two. 1. ^e the *master of the house*. 2. the *master of the feast*; They differed thus, the *master of the house* was termed בעל הבית *Baal habeth* ^{ὁ οἰκονομὸς} *Pater familias*. The *master of the feast* was termed, בעל משהה *Baal mischee*, ^{ὁ ἀρχιτράπεζα} *Triclinij Praefectus*; The *master of the feast* was the chiefe seruant attending the *master of the house* in time of the feast. Others adde a ³ third sort whom they would haue to be *Praefectimorum*; in Greeke they were termed ^{οἱ κερματισταὶ} *κέρματις*. Their office was thought to haue beene the inspection of the guests, that none should disorder themselues by drinking too much,

^e Vid. Casaubon. exercit. p. 274.

³ Gaudentius Erixianus. vid. Casaubon. ibid.

whence they were called *ἑορταῖοι*, the *eies* of the feast. Such kinde of officers were in vse in *Ahasueros* his court, *Ester* 1. 8. and likewise amongst the *Athenians*, but whether any such belonged vnto the *Jewes* is iustly doubted.

The ancient *Jewes*, they were both hospitall, ready to entertaine, and also liberall in their entertainment; their hospitality is commended throughout the Scripture, though now it be growne out of vse amongst them, as appeareth by that prouerbiall speech concerning the entertainment of a friend: *That the first day he is Oreach, a guest: the second Toreach, a burden: the third, Barsach, a runnagate.* Their liberality appeared by remembering the poore at their feasts, by sending them portions. *Send portions* vnto them for whom nothing is prepared, *Nehem.* 8. 10. This was afterward practised by Heathens, who in their solemn feasts did not onely entertaine their guests for the present, but did also allow them certaine iunkets to carry away with them. These they termed *ἀποσπντα*: and likewise vnto their friends who were absent, they sent portions, which they termed *μερίδας*. This obseruation giueth light to that *Canon* in the *Laodicean councell*, which forbiddeth *Christians* in their loue feasts *μὴν ἀποσν* to send portions, the reason of which prohibition, I conceiue to be threefold. First, That *Christians* might not symbolize with *Heathen* people. Secondly, That none presuming that their portions should be sent them, might

h Atheniensl. 10.

אורח Hospes
טורח Onus
ברח Profugus
Buxtorf. Synag.
cap. 32. p. 493.

κ Moriserat veteribus in conuiuijs meridas mittere absentibus amicis. Theophrastus cap. 2. *μερίδας*. Idem testatur Plut. in Agesilao. *μερίδας* τοῖς φίλοις ἀποσν. Eundem morem Iudeis in usu fuisse testatur sacre littere, *Nehem.* 8. 10. *ἀποσν* μερίδας.

might absent themselves. Thirdly, That those present (especially the poorer sort as it often falleth out) might not bee iniured, by hauing the best of their prouision sent away in such portions.

Here wee may note for conclusion, that as the time of their supper was toward the euen-ning, and then they gaue greatest entertain-ment; So the time of their dinner was about the sixth houre of the day, that is, as we count, about noone. Kill meat and make ready, for the men shall eat with me at *noone*, Gen. 43. 16. Peter went vp vpon the house to pray about the *sixth houre*, then waxed he an hungred, and would haue eaten, but whiles they made something ready, hee fell into a trance, Acts 10. 9, 10.

Morcouer wee may here note the difference betweene those *three cups* mentioned in Scripture, ποτήριον τῆς εὐλογίας, 1 Corinth. 10. 16. The *cup of blessing*, and this is applied to those seuerall cups vsed in their solemne feasts, because of those blessings or thanksgiuings annexed. Secondly, ποτήριον εἰς παράκλησιν, 1er. 16. 7. The *cup of consolation*, this was so called because it was sent by speciall friends in time of mourning, as intending by this drinking to put away sorrow and griefe from the mourner. Thirdly, ποτήριον σωτηρίας, Psal. 116. 13. The *cup of saluation*, this was vsed commonly after their *peace-offrings*, which were vowed in way of thankfulness for benefits obtained. Whence the

the *Seuenty Elders* commonly translate a *peace-offring* ^{שְׁלֵמָה}, a *sacrifice of saluation*, or *saluation it selfe*.

CHAP. III.

Of their Sabbath.

THe word שַׁבָּת, *Schabbath*, from whence our *English* word *Sabbath* is deriued, signifieth *rest*, and is applied to all *solemne festiualls*. They polluted my *Sabbaths*, *Ezek. 20. 21*. That is, my *feasts*. Sometimes it is applied to the *whole weeke*. *Ieiuno bis in Sabbato, I fast twice in the weeke*. Sometimes, and that most frequently, it is vsed for that *seuenth day* which *God* had set apart for his owne seruice. This last was holy, either by a simple holinesse which belonged vnto it, as was the *seuenth day*; or else by a double holinesse occasioned by some *solemne feast* vpon the same day, and then it was called, *Sabbatum magnum, A great Sabbath, Iohn 19 36*. For on that *Sabbath day* of which *Saint Iohn* speaketh, the *Feast of the Pasche* happened that yeere.

The weeke daies are termed by the *Hebrews* חֹלִים, *Cholim, prophane daies*, by the *Greeks* ἑργα, *Working daies*: but when they speake of them all together, ^{τὸ μετὰ τὸ σάββατον} *the space of time betweene the two Sabbaths*.

^a This was the time vpon which the *Gentiles* desired

^a Scaliger de emend.
temp. lib. 6 p. 261.
Item Bex³ in
hunc locum.

desired to heare *Paul*, *Act.* 13. 42. In respect of the different degrees of holinesse on dayes, the *Sabbath day* is not vnfitly compared to a *Queene*, or rather to those whom they termed *Primary wines*; other *feast-dayes* to *concubines*, or *halfe-wines*; *working dayes* to *hand-maids*.

The *Sabbath* began at ^b fix a clocke the night before, this the *Grecians* called *παρασκευή σαββάτου*, the *Hebrews* * *Biash haschabbath*, the entrance of the *Sabbath*.

The preparation to the Sabbath beganne at ^c three of the clocke in the after noone, the *Hebrews* called this *ערב השבת*, *Gnereb haschabbath*, the *Sabbath-eue*. By the ancient *Fathers* it was called ^d *cena pura*, the phrase is borrowed from *Pagans*, whose Religion taught them in their sacrifices to certaine of their *Gods* and *Goddeses*, to prepare themselves by a strict kinde of holinesse, at which time of their preparation they did partake of a certaine supper, which as it consisted of choise meats, such as those *Heathens* deemed more holy than others: so it was eaten with the obseruation of holy rites and ceremonies; hence they themselves were said at this time of their preparation, to be *in casto*, and their preparatory supper, termed *Cena pura*. Thus we see the reason why the *Fathers* called the *Sabbath-eue*, *Cenam puram*. By the *Euangelists* it was called *ἑτοιμασία*, *A preparation*, *Mark*. 15. 42. For distinction sake, we may call that fore-time of the day *cena pura*.

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121,

^b Scaliger. de emend. temp. l. 6. p. 269.

* *בא השבת*

^c Ioseph. Antiq. L. 16. c. 10.

^d In ritibus Paganorum *cena pura* appellabatur *cena* illis apponi solita, qui in casto erant quod *Græci* dicunt *αἵρεσις*, vel *ἑτοιμασία*. *Isaac. Casaubon. Exercit. 16. p. 662.*

ex dñ, *A fore preparation*. For the whole day was a kinde of preparation, as will appeare by the particulars then forbidden. First, on this day they might goe no more than three *Parfath*; now a *Parfa* contained so much ground as an ordinary man might goe ten of them in a day. Secondly, Iudges might not then sit in iudgement vpon life and death, as is shewen in the chapter of Translation of Feasts. * Thirdly, all sorts of artificers were forbidden to worke, onely three accepted, *Shoomakers*, *Taylors*, and *Scribes*, the two former for repairing of apparel, the other for fitting themselves by study to expound the law the next day, and these were permitted but halfe the preparation time to worke.

* Casaubon. Exercit. 16. pag. 477.
et Michol Kimchi.

§ Buxtorf. Synagog. Ind. cap. 10.
ex Talmud.

The best and wealthiest of them, euen those that had many seruants, did with their owne hands further the *preparation*; so that sometimes the masters themselves would chop herbes, sweepe the house, cleaue wood, kindle the fire, and such like.

¶ Buxtorf. Synagog. Ind. ibid.

In old ^b time, they proclaimed the *preparation* with noyse of trumpets, or hornes; but now the moderne *Jews* proclayme it by the Sexton, or some vnder officer of the church, whom they call שליח צבור, *Scheliach tsibur*, The messenger of the Congregation.

Concerning the sanctification of the *Sabbath* day it selfe, in corrupter times some things the *Jews* added ouer and aboue that which God commanded. In other things they tooke

tooke liberty where God granted none. In the first, they were *superstitious*; in the second, *sacrilegious*.

They tooke liberty. There were two thousand cubits betweene the *Arke* and the *campe*, when they marched, *Iosb.* 3. 4. and in probability, the same proportion was obserued when they rested: this distance of ground some interpret to be one mile, some two: some measuring it according to a lesser, others according to a longer cubit, which they terme a *Geometricall cubit*: but all agree in this, that these two thousand cubits were a *Sabbath daies iourney*, though none, as I know, haue obserued the reason why it was so called, which I take to be this; On the *Sabbath* day they were all to re-paire to the place of Gods publique worship, which was two thousand cubits distant from those who camped nearest: Hence follow foure propositions. 1. That two thousand cubits any where, by proportion might bee called a *Sabbath daies iourney*. Secondly, that to those who dwelt in the *Campes* more remote from the *Arke*, a *Sabbath daies iourney* was more than two thousand cubits. Thirdly, That it is now lawfull on the *Sabbath* day, to ioyn with the congregation in the place of Gods publique ^{though remote} worship. Fourthly, That it was vnlawfull for the *Iewes*, hereupon to take liberty to walke idly whither they would, if it were not more than two thousand cubits, pretending it to bee but a *Sabbath daies iourney*.

R 2

They

¹ *Hospinian. de O-*
rig. sect. cap. 3.

² *Buxtorf. com-*
ment. Masorei. c. 4.
ex Musar.

³ *Jun. & Tremel.*
in Exod. 16.

They added vnto that which God commanded 1. God said, Remember to keepe holy a seuenth day: In which words God sanctified one day to be *Sabbathum*,¹ they added *Sabbatum*, so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *twofold*: some began the *Sabbath* sooner than others; this was done by the *Jewes* dwelling at *Tyberias*, because they dwelling in a valley, the Sunne appeared not to them, so soone as it did to others. Some againe continued the *Sabbath* longer than others; this was done by those dwelling at *Tsepphore*, a citie placed vpon the top of a mountaine, so that the Sunne shined longer to them than it did vnto others; thus both of these did *Addere de profano ad sacrum*; Adde somewhat of the working-day immediatly going before, or immediatly following after; none diminished of the *Sabbath*.² Hence *R. Iose* wished that his portion might be with those that began the *Sabbath* with those of *Tyberias*, and ended it with those of *Tsepphore*.

2. God said, to morrow is the rest of the holy *Sabbath* vnto the Lord, bake that yee will bake, and seeth that yee will seeth, *Exod. 16. 23*. This command was proper to the time of *Manna*, the reason is there alleaged, why they should preparé that day for the morrow, because vpon the *Sabbath* day they should not finde it in the field. The *Jewes* extend this command to all ages, and therfore they dressed no meat

meat this day; this haply was the reason, that the *heathen* people thought they ^m fasted on the *Sabbath*; though I deny not but this error might be occasioned in part from that phrase, *Ieiunio bis in Sabbato*.

^m Sueton. August. c. 76. de ieiun. sabbat. vid. Martial. l. 4. Epig. 4.

3. God said, ye shall kindle no fire throughout your habitations on the *Sabbath* day, *Exod.*

35. 3. This commandement was only concerning fire for the furtherance of the worke of the *Tabernacle*, ^a for therefore is the *Sabbath* mentioned in that *chapter*, to shew that the worke of the *Tabernacle* ought to giue place to the *Sabbath*. The *Iewes* hence gather that it is vnlawfull to kindle any fire at all on this day.

^a Vatablus in hunc locum. Item Trevel. & Iunius.

4. God said, In it thou shalt doe no manner of worke. This the *Iewes* vnderstood without any manner of exception. ^o Hence they held it vnlawfull, to *roste an apple, to tucke an herbe, to climbe a tree, to kill or catch a flea*. Hence they thought it vnlawfull, to defend themselves being assaulted by their enemies on the *Sabbath* day, by this meanes twice they became a prey vnto the enemy. ^p First, vnto *Antiochus*, whereupon *Mattathias* made a decree, that it should be lawfull vpon the *Sabbath* to resist their enemies, which decree againe they vnderstanding strictly, as if it did onely giue leaue to resist, when they were actually assaulted, and not by any labour that day to preuent the enemies raising of rams, setting of engines, vnderminings, &c. they became a prey the second time to *Pompey*. For the right vnderstanding

^o Hospinian. de Orig. fist. c. de Sabbato.

^p Ioseph. l. 12. c. 8.

^q Ioseph. l. 14. c. 8.

therefore of this command, wee are to know that three sorts of seruile workes were allowed.

1. *Workes of charity.* God that allowed them to leade their oxe and asse to water on the *Sabbath*, *Luke 13. 15.* to make their liues more comfortable, much more allowed man liberty to dresse conuenient food for himselfe, and his family, that they might the more comfortably performe holy duties. *Christ* healed on the *Sabbath*; therefore visiting the sicke, and the vse of the *Physitian*, was both then, and now lawfull.

2. *Workes directly tending to Gods Worship*, not onely killing of sacrifices, and circumcising of children on that day was allowed, but the *Priests* might lawfully blow their trumpets and hornes on the *Sabbath* day, for the assembling of the people, *Numb. 10. 2.* And the people might warrantably goe from their houses, to the place of Gods publique worship. By proportion it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day, and to take iourneys to ioyne with the publique congregation, or to preach the word. Of these we may say, though they are in their owne natures bodily labours, yet the Temple which was sanctified did change the nature of them, and make them holy, *Matth. 23. 17.* Or as the *Iewes* say concerning the ouerthrow of *Iericho*, which according to their writings fell on the *Sabbath* day:

He

^a He which commanded the Sabbath to bee ſanctified, commanded it alſo to be prophaned.

3. *Workes of absolute neceſſity*, as the defending ones ſelfe againſt his enimie, and others of like nature: concerning which the Iewes haue a ſaying, ^c *Perill of life driues away the Sabbath*. And the Chriſtians with a little change of a more common proverb, ſay, *Neceſſitas non habet ferias; Neceſſitie hath no holidays.*

מי שצוה
על השבת
צוה לחבל
שבת

R. D. Kimchi in
Iofh. 6.

מיסכנות
נפש דרוה
שבת

CHAP. IIII.

Of their Pasſeouer and their feaſt of unlea-
uened bread.

SOME of the Fathers haue deriued the word ^a *Pafcha*, from a Greeke verbe ſignifying to ſuffer, becauſe the ſufferings and *paſſion* of our *Sauour* are celebrated about that time. ^b This opinion *Auguſtine* juſtly confuteth, for the word is originally an *Hebrew* word, ſignifying to *paſſe by*, *to leape*, or *paſſe ouer*. The *Etymology* is Gods owne. It is the ſacrifice of the Lords *Pasſeouer*, which *paſſed ouer*, &c. *Exod.* 12. 27.

The word *Pasſeouer* in ſcripture hath three acceptions. Firſt, it is taken for that yearely ſolem-
nity, which was celebrated vpon the ^c fourteenth day of *Niſan*, otherwiſe called *A-
bib*; you may call it the *Pasſeouer of the Lambe*, becauſe on that day toward the euening, the *Iſraelites* were commanded according to
their

^a Tertullian adu.
Iud. cap. 10. 11.
Ambroſ lib. de My-
ſtaſ. paſch. cap. 1.
^b Auguſt. in titul.
Pf. 68.

^c E Theologis non
pauca, omnia que
ad 14^m uellem
pertinent 15^a at-
tribuit; quem
errorem tranſierunt
ex turbidis Rabbi-
norum lacrimis, qui
hodie eundem erro-
rem errant, teſte
Scalig. de emendi
temp. l. 6. p. 270.

their families to roſte a *Lambe*, and eat it in their priuate houſes. Secondly, it ſignifieth that yearely feſtiuitie which was celebrated on the fifteenth of *Niſan*, it may bee called the *Pasſeouer of ſheepe and Bullocks*, *Deut. 16. 2.* Otherwiſe we may call it the *Feaſt of the Paſſeouer*; as the foureteenth of *Niſan*, was called ſimply the *Pasſeouer*. In the *foureteenth* day of the firſt moneth, is the *Pasſeouer* of the Lord, and in the *fifteenth* day of this moneth, is the *Feaſt*, *Num. 28. 16, 17.* Toward this *Feaſt* wee are to vnderſtand that *Iofiah* gaue vnto the people ſuch a multitude of ſheepe, lambs, kiddes, and bullocks. Thirdly, It is taken for the whole ſolemnity, beginning the *foureteenth* of *Niſan*, and ending the one and twentieth of the ſame moneth. Now the *Feaſt of vneleauened bread drew nigh, which is called the Paſſeouer. Luke 22. 1.* So that in this acception it contained the *Feaſt of vneleauened bread* alſo, notwithstanding, in proper ſpeaking, the *Feaſt of vneleauened bread*, was a diſtinct *Feaſt* from the *Pasſeouer*.

Firſt, the *Pasſeouer* was to bee kept on the *foureteenth day of the firſt moneth, at Euen*: This was their ſecond ſacrament, in which, although they were enioyned to eat vneleauened bread with the lambe, yet the *feſt of vneleauened bread* began not till the morrow following, being the *fifteenth day of the ſame moneth*, and laſted ſeuē daies, of which onely the firſt and laſt were holy conuocations, where-

in

in they might doe no seruile worke, *Leuit. 23.*
5, 6, 7, 8.

Secondly, the *Passeouer*, in the ages following its first institution, might not be killed and eaten in any other place, saue onely where the *Lord* did chuse to place his name, which afterward was at *Ierusalem*: but the *feast of unleavened bread*, the *Hebrews* thought themselves bound to keepe in euery place wheresoeuer they dwelt, if they could not bee at *Ierusalem*; and the ^a eating of it, they say, depended not upon the eating of the *Passeouer*, but it was a commandement by it selfe.

The rites and ceremonies obserued by the *Iewes* in the eating of this sacrament their *Paschal Lambe*, agreed with those generall ceremonies vsed in their solemne feasts. They blessed the cup, and blessed the bread, and diuided it amongst the guests, and washed the feet of those that sate at the table, as is shewen in the chapter of feasts. The particulars in which it differed from other feasts, are deliuered in those interrogatories, or questions proposed in way of *Catechisme*, by some childe at the time of eating their *Passeouer*, or rather in the answer made vnto the childe by him that blessed the table. The question was thus, What meaneth this seruice? The forme of the answer was, ^e How different is this night from all other nights? for all other nights wee wash but once, in this twice; (thus *Christ* when supper was ended, washed his disciples feet) in all other nights we

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eat

לֹא הָלַח
אֲכִילָהּ
בְּקֶרֶב
הַפֶּסַח אֵלָּא
וְעִצְמָהּ

*Matmon. de ser-
mento & Argum.
c. 6. §. 1.*

^e Scalig. de emend.
temp. l. 1. p. 270.

eat either leauened or vnleauened bread, in this onely vnleauened; in other nights, we eat any sort of herbs, in this night bitter herbs: in all other nights wee eat and drinke either sitting or lying, but in this we lie along. Then he proceedeth to declare, that the *Passeouer* was in respect that the *Lord passed ouer* the houses of their fathers in *Egypt*. Secondly, hee held vp the bitter herbs in his hand and said, These bitter herbs which wee eat, are in respect that the *Egyptians* made the liues of our *Fathers bitter* in *Egypt*. Thirdly, hee held vp the vnleauened bread in his hand, and said, This vnleauened bread which wee eat, is in respect that the dough of our fathers had not time to bee leauened, when the Lord appeared vnto them, and redeemed them out of the hand of the enimie. This kinde of *Catechising* they say is commanded, *Exod.* 12. 26. They called it *הגדה Haggada*, (i.) *Annunciatio*, the declaration, or *shewing forth* of the *Passeouer*. Hence the *Apostle* borroweth his phrase; As often as ye shall eat this bread, and drinke this cup, yee shall declare, or *shew forth*, the *Lords death*, *1 Cor.* 11. 26.

Concerning this Lambe they are charged thus, Vpon the tenth of *Abib* euery one shall take a Lambe for an house, a male of the first yeare, without blemish, and this he kept vntill the fourteenth day of the same moneth, *Exod.* 12. 3, &c. *The Lambe*: it was either of *sheepe*, or *goats*. For *an house*: the whole body of the *Israelites*

Israelites was diuided into twelue tribes, the tribes into families, the families into houses; if the house were too few for the eating of the Lambe, then the next neighbour ioyned with them in the eating thereof. The whole company was termed *עֲרֵסָה*, in the same sense Saint Marke vseth *עֲרֵסָה*, and *עֲרֵסָה*, Marke the 6th. All these words signifie a societie, or company of guests, so many as can sit at the same table: the latter word properly signifieth, a bed in a garden, and thus in the Gospel, the whole multitude sitting on the grasse, seeme to be compared vnto a Garden, and their seuerall societies or companies, vnto so many beds in the garden. The number of communicants in this Paschall society was neuer lesse than ten, nor more than twenty. It followeth in the text, *A male*, to note the masculine and peirlesse vertue of our Saviour, whom it did typically shadow forth. *Of the first yeare*; which phrase they interpret thus, That the Lambe, after it was eight daies old and forward, was allowable to be offered for the Pascheouer, but not before; because it is said, *When a Bullocke, or a Sheepe, or a Goat is brought forth, then it shall bee seuen daies under the damme, and from the eighth day and thenceforth, it shall be accepted for an offering made by fire vnto the Lord, Leuit. 22. 27.* And the reason of this law, some of the Hebrews haue thought to be, ^h because in their opinion nothing in the world was absolutely perfect, vntill a Sabbath had past ouer it: Moreouer, if it

^f Ioseph. de bello Iud. lib. 7. c. 17.

^g Hebraice בן שנה

Filius anni.

Sunt qui distinguunt inter Fili-

um anni & Filium

annis sui, Filium an-

ni interpretan-

tur, qui annum u-

num agit, nec mi-

nor, nec maior. Fi-

lium vero anni sui,

qui est in anno pri-

mo, licet eum non-

dum alio solent. Sed

Aben Ezra negat

absque Cabala possi-

feri quod sit finis

anni sui, nam fieri

possit, inquit, et sit

Vau additum siue

paragogicum,

quale in וְהָיָה &

similibus.

^h Vid. Munster. ad

Leuit. 22.

† Hoſpinian. de O-
rig. ſeſt. cap. 5.

were an houre elder than an yeare, it was vn-
lawfull, becauſe it is ſaid, *A male of the firſt
yeare. Without blemiſh;* as well to admoniſh the
Iſraelites of their owne perſonall integrity, as
to ſignifie the abſolute perfection of him who
was in truth the *Lambe of God*. And this hee
kept till the *fourteenth day of the ſame moneth*.
The *Rabbines* ¹ affirme ſoure cauſes of this:
Firſt, becauſe otherwiſe through the multitude
of buſineſſes, at the time of their departure;
they might forget the *Paschall Lambe*. *Second-*
ly, that in this ſoure daies ſpace they might
haue the more certaine knowledge of the
Lambes perfection. *Thirdly*, that by behol-
ding the *Lambe* ſo long before their eies, they
might haue the better occaſion in that ſpace
both to recount with themſelues, *Gods* mercy
in their deliuerance from *Egypt*, and alſo to in-
ſtruct and *Catechiſe* their children in that
point; for which reſpect it was a receiued tra-
dition amongſt the *Iewes*, that during the
ſpace of theſe ſoure daies, the *lambe* was tied
to their bed-poſts. *Laſtly*, that in this time of
preparation, they might thoroughly fit and ad-
dreſſe themſelues for the oblation.

The time when the *Paschall lambe* was to be
ſlaine, was at the *Euening*, *Exod. 12. 6.* or as
the originall reades, *betweene the two euening*.
Here *Diuines* moue the queſtion what part of
the day ſhould bee vnderſtood by this phraſe.
Some diſtinguiſh the *two Euening*s thus; That
there was ¹ *Vespera Solis*, the *Euening of the
Sunne*;

† *Aben Eſſa* *EX-*
od. 12.

Sunne, namely, when the body of the *Sunne* setteth; And *Vespera luminis*, the *Euening of the light*, when the beames and shining of the *Sunne* is also gone from off the earth: The space or interim betweene these *two Euenings*; is thought to be one houre, and the third part of an houre; in which space of time, they say, the *Paschall Lambe* was slaine.¹ Others admit a greater latitude, and distinguish thus; There is, say they, *Vespera declinationis*, the *Euening of the Sunne declining*; and *Vespera occasus*, the *Euening of the Sunne setting*; and their meaning is, that the *Pasſeouer* was offered in this inter-mediat time, betwene *noone* and *night*. This latter answer seemeth most agreeable to the truth. First, because by this speech wee must vnderstand a latitude of time, wherein might bee offered not only the *Pasſeouer*, but the *daily Euening sacrifice* also, for euen that likewise was commanded *Inter duas Vesperas*, Betweene the *two Euenings*, *Numb. 28. 4.* Now this might be offered in the former part of the afternoone.

^m The manner of their sacrificing in regard of the time we finde thus registred, if wee count the houres according to our vsuall computation; the *daily sacrifice of the Euening Lambe*, was vsuall *slaine* between two and three, it was *offered* betweene three and foure: vpon the *Pasſeouer-eue* it was *slaine* betweene one and two, it was *offered* about halfe an houre before three: But if their *Pasſeouer-eue* hapned to be the same with their *Sabbath-eue*, then the *daily*

¹ R. David. in radi-
die. Hoc etiam col-
legit potest ex Pict-
Abrah. cap. 5.

^m Ta'mud. tract.
de paschate cap. 5.
in initio.

ly *Euening Sacrifice* was ſlaine betweene twelue and one; it was offered halfe an houre before two; and afterward the *Pasſeouer*. Secondly, this agreeth with the oblation of the true *Paschall Lambe*, for as the time of his crucifying began in the third houre of the day, with the *daily morning sacrifice*, Marke 15. 25. So it ended at the ninth houre, Marke 15. 34. which was the time of their ordinary euening sacrifice; but vpon their *Pasſeouer-eue* it was the time when their *Paschall Lambe* was ſlaine.

Furthermore, the *Lambe* was to bee eaten with *bitter herbs*: the reason of this command, is, that thereby they might bee moued to thankfulness towards God, for their deliuerance from the *Egyptian bondage*, in which their liues were made *bitter* vnto them, *Exod.* 1. 14.

These *bitter herbs* they did dip in a certaine sauce, thicke like mustard, called * *Charoseth*,ⁿ which thicke sauce (say they) was a memori-
all of the *clay*, wherein they wrought in *Egypt*.

^o This is thought of some to be that, wherein *Christ* dipped the sop, which he gaue to *Iudas*. Of this sauce the *Hebrewes* write thus; ^p They vsed to dip the vnleauened bread in that sauce *Charoseth*, and to eat, then they dipped the bitter herbs in the *Charoseth*, and did eat them.

^q It was made of the palme tree branches, or of dry figges, or of raysens, which they stamped and put vineger thereto, and seasoned it, and made it like *clay*, and brought it vnto the table in the night of the *Pasſeouer*.

The

חֲרוֹסֶת

ⁿ Moſes Koſeuſis
fol. 118.

^o Sa'iger. de e-
mend. 100 p. lib. 6.
p. 272.

^p Maimon. de fer-
mento. c. 8 §. 7.

^q Maimon. in
חֲרוֹסֶת
c. 7 §. 11.

The other ſeven dayes following the fourteenth of *Niſan*, were in ſtrictneſſe of ſpeech, a diſtinct feaſt, as is aboue ſhewed, namely, the feaſt of *unleavened bread*, becauſe in that ſpace of time, no leavened bread ought to be found in their houſes. Their degrees of *preparation to this feaſt* are foure. 1. *Expurpation fermenti*, the *cleaſing* of all their houſholdſtuffe and veſſels vnto which leauen might haply cleaue; and this was done two or three dayes before the *Pasſeouer*. 2. *Inquiſitio fermenti*, the *ſearching after leauen* throughout all the roomes of their houſes euen to the mouſe-holes: this they did with a waxen candle, and as *Buxtorfius* noteth, vpon the night before the *Pasſeouer*; and * *Scaliger* deliuereth it in other words to the ſame purpoſe, namely, that this ſearch was made, *Ineunte quartadecima uſque ad quartam horam poſt ortum Solis (i.) At the beginning of the fourteenth day vntill the fourth houre after the riſing of the Sun.* Now the beginning of the fourteenth day was the night going before, for the *Iewes* in the computation of their holydayes, counted their day from euen to euen. 3. There was *Exterminatio*, or, *Conflagratio fermenti*, *A burning of the leauen*, and this was done from the fourth to the ſixth houre, about dinner time; at which time followed the laſt degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the *curſing of the leauen*, in this forme: * *Let all that leauen, or whatſoener leauened thing is in my power, whether it were ſcene of me,*

* Huius moris reſiſſia quadam ſunt reſerta in Roman. Flamine Diali. A. Gell. noſt. Attic. l. 10. c. 15.
* Buxtorf. Synag. Iudaic. cap. 12. p. 317.

* Scalig. de calend. temp. in prolegom.

* Buxtorf. Synag. c. 12. p. 325.

me, or not seene, whether cleansed by mee, or not cleansed, let all that be scattered, destroyed, and accounted as the dust of the earth.

^u *vid. P. Fag. in
Exod. 12.*

In case any did eat leauened bread those seuen daies, the penalty was, that such a soule should bee *cut off from Israel*, *Exod. 12. 15.* Which penalty hath amongst expositors a ^u threefold interpretation. Some vnderstand thereby such a man to bee *cut off from his heauenly inherisance*: others, that God would *cut off such from the liuing by an untimely death*: Others, that hee should *die without children*, leauing no posteritie behinde him: to this purpose their prouerbe is, ^x *A man childlesse, is lifelesse.*

^x *vid. P. Fag. ibid.*

Of these three the first is most probable in this place, though the same Text may admit the second interpretation in other places of Scripture, as is declared in the chapter of circumcision. Notwithstanding here let the iudicious reader determine, whether these words doe not imply besides the secret action of God touching the soule of such a delinquent, a direction vnto the Church, how to deale with parties thus offending, by censuring them with excommunication, which kinde of censure elsewhere the Scripture calleth *A casting out of the Synagogue*, *Iohn 16. 2.* A speech much like this, *A cutting off from Israel.*

Three things may be here demanded. First, who killed the *Paschall Lambe*. 7 Secondly, where

Where it was killed? Thirdly, Where it was eaten? First, It was killed by the *Priests*, 2 *Chron.* 35. 6. Secondly, it was killed after the first time in the *Court of the Temple*, the place which *God* had chosen, *Deut.* 16. 6. Thirdly, The owner of the *Lambe* tooke it of the *Priest* and did eat it in his owne house at *Ierusalem*. *Christ* with his disciples kept the *Passeouer* in an upper chamber at *Ierusalem*.

† *Maimon. in Korban Pesach. c. 1. §. 6.*

It may further be demanded, Whether the *Passeouer* consisted of two suppers, one immediately succeeding the other? Some affirme it, and their reasons are these: First, say they, the *Passeouer* was eaten *standing*, but *Christ* vsed another gesture. This argument of all other is the weakest, for *Christ* vsed the gesture of lying on his body, as well in the eating of the *Passeouer*, as at the consecration of the *sacrament*, and the *Iewes* generally after the first institution, in all their *Passeouers*, vsed rather this posture of their body, than the other of standing, in token of rest and security, as appeareth in the *Chapter of feasts*. Secondly, they say, the *Paschall lambe* was wont to be roasted, but in the last *Passeouer*, which our *Sauour* celebrated, there was *Ius cui intingebatur panis*, *Brothint o which hee dipped the bread*. This reason is as weake as the former, because though there was a command to eat the *Paschall Lambe* roasted, yet there was no prohibition to ioyne their ordinary supper with the eating thereof, and that might admit broth: but as it is shewen aboue,

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the

the matter into which the sop was dipped, was thought to bee the sauce *Charoseth*. Thirdly, they vrge, *Iohn* 13. 2. That the first supper was done, when *Christ* arose and washed his disciples feet, and after that he gaue *Iudas* the sop, which must argue a second sitting downe. This foretelling his *Disciples*, that one of them should betray him, is likewise by *Saint Luke* recited after the consecration of the *sacrament*. This is the strongest argument, and yet not of sufficient validity, because by a kinde of *prolepsis* or anticipation of time, it is not vnusuall in the scripture to relate that first, which, according to the truth of the history, should be last. Thus *Iohn* 11. mention is made of *Mary* which anointed the Lord, yet her anointing of him followeth in the next *chapter*. And this same history of betraying *Christ*, *Saint Matthew* and *Saint Marke* recited before the consecration of the *Sacrament*. Whence the *Jewes* haue a prouerbe, ² *Non esse prius aut posterius in scriptura*. That *first* and *last*, must not be strictly vrged in scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second supper, after they had eaten *A Lambe of the first yeare*, which might bee an yeare old. It is euident also, by that of *Barabas*, that it was a receiued custome on the *Passenger* to let loose and inlarge one prisoner or other. Concerning the reason hereof the coniecture is threefold. Some thinke this custome

אין מוקדם
וכאחר
בזרה

Salom. larchus in
Gen. 6. 3.

to haue beene vſed in memory of *Jonathan* the ſonne of *Saul*, when the people reſcued him from the hands of his Father: Others ſay that the reaſon hereof was, that the feaſt might be celebrated with the greater ioy and gladneſſe: Others more probably thinke, it was done in remembrance of their deliuerance from the *Egyptian bondage*.

Againe, here is to be obſerued, that the *Jews* ſpeaking of their *Pasſeouer*, did ſometimes ſpeake according to their *civil computation*, wherein they meaſured their daies from *ſun-riſing*, to *ſun-riſing*; ſometimes according to their *ſacred computation*, which was from *ſun-ſet* to *ſun-ſet*. This ſerueth for the reconciliation of that, *Numl.* 12. 18. which ſeemeth to make the fourteenth day of the firſt moneth, the firſt day of unleaſened bread. ^a And *Joſephus* tel-
 leth vs that they numbred *eight daies* for that feaſt. In like manner the diſciples are ſaid to come vnto *Chriſt* the *firſt day of unleaſened bread*, ſaying vnto him, Where wilt thou that we prepare for thee to eat the *Pasſeouer*? *Matt.* 26. 17. as if the *firſt day of unleaſened bread*, were before the *Pasſeouer*. All theſe are true according to the computation of their *civil daies*, though according to the computation of their *holy-daies*, the *feſt of unleaſened bread* began the fifteenth day, and continued ſeuē daies onely, and the *Pasſeouer* was before the *feſt of unleaſened bread*.

^a *Joſeph. Antiq. l. 1. c. 5. p. 65.*

In the laſt place wee muſt know, that there

was permitted a *second Passeouer* to those who could not bee partakers of the *first*, by reason either of their vncleannesse by a dead body, or of their farre distance from the place where it was to be offered. This was to bee obserued in the second moneth, the fourteenth day thereof, according to all the ordinances of the first *Passeouer*, *Numb. 9*. Touching that permission of a *second Passeouer*, to those that were in a iourney *farre off*: The *Hebrew* of this word *farre off*, hath extraordinary prickles ouer it, for speciall consideration. Hereby the Lord might intimate that wee *Gentiles* which were vncleane, euen dead in trespasses and sinnes, and *farre off*, *Eph. 2. 13*. should bee made *nigh* by the blood of *Christ*, and so partakers of him the *second Passeouer*. Of this legall ordinance the *Hebrews* say; ^b What is this iourney *farre off*? fiftene miles without the walls of *Ierusalem*, who so is distant from *Ierusalem* on the fourteenth day of the first moneth, fiftene miles or more, when the *Sunne* riseth: loe, this is a iourney *farre off*; if lesse than this, hee is not in a iourney *farre off*, for he may come to *Ierusalem* by after midday, though he goe on foot, easily. The agreement betweene the *Pasceall lambe* and *Christ* standeth thus.

^a Maimon. in Ker-
ban Pesach. c. 5.
§. 8, 9.

Christ

*Chriſt is our Paſſeouer, 1 Cor. 5.*The Paſchall Lambe
was,

Chriſt was,

- | | |
|---|--|
| 1 One of the Flocke. | 1 Perfe& man, <i>Ioh. 1.</i> |
| 2 Without blemiſh. | 2 Without ſinne. |
| 3 To be ſacrificed and roſted. | 3 Suffered and died. |
| 4 His bones being not broken. | 4 They brake not his legs, <i>Ioh. 19. 33.</i> |
| 5 About the euening. | 5 In the end of the world, <i>Heb. 9. 26.</i> |
| 6 Their doore poſts were to be ſprinckled with the blood. | 6 The blood of Chriſt purgeth our conſciences. |
| 7 That the puniſhing Angell might paſſe ouer them. | 7 That ſin and death might not preuaile againſt vs. |
| 8 It was eaten in their ſeuerall families. | 8 Hee is applyed by faith. |
| 9 The whole Lambe. | 9 According to all the Articles of the Creed. |
| 10 Without leauen. | 10 Without hypocriſie, <i>1 Cor. 5.</i> |
| 11 With bitter herbs. | 11 With patience vnder the Croſſe. |
| 12 In haſte, and in the manner of Trauellers. | 12 With an earneſt & longing expectation of life eternall. |
| 13 Onely by the Circumciſed. | 13 Onely by the faithfull, <i>1 Cor. 11.</i> |

T 3 *CHAP.*

CHAP. V.

Of their Pentecost.

THis Feast was called Πεντηκοστή, the *Pentecost*; which word signifieth the *fiftieth day*; because it was observed vpon the *fiftieth day after the second of the Passeouer*, which was the sixteenth of *Nisan*. Here in the first place we must note, that the fourteenth of *Nisan* was τὸ πᾶσα, the *Passeouer*, the fifteenth ἑορτὴ τῷ πᾶσα, the *Feast of the Passeouer*, or ^a αἰών τῷ πᾶσα, the *first of the Passeouer*: the sixteenth was Δευτέρα τῷ πᾶσα, the *second of the Passeouer*, or the *morrow after the Passeouer*, *Leuit. 23. 11.* Which is all one, as if it had boene sayd, the *morrow after the feast of the Passeouer*; for in those feasts which consisted of many dayes, the *first* and the *last* were termed *Sabbaths*. Now these fiftie daies were in truth the appointed time of their haruest, their haruest being bounded, as it were, with two remarkable dayes, the one being the *beginning*, the other the *end* thereof: the *beginning* was Δευτέρα τῷ πᾶσα, the *second of the Passeouer*; the *end* was Πεντηκοστή, the *fiftieth day after*, called the *Pentecost*. Vpon the *Δευτέρα*, then they offered a ^b *sheafe of the first fruits of their haruest*, *Leuit. 23. 10.* Vpon the *Pentecost*, then they offered *two wave-loaves*, *Leuit. 23. 17.* the *sheafe* being an oblation offered in the name of the whole Congregation, whereby all the after fruits

^a Seniores appellat hunc diem, ἑορτή τῷ πᾶσα, *Leuit. 23. 11.*

^b Scalig. de emend. semp. lib. 6.

fruits thorowout the land were sanctified, * it being from thence afterward lawfull, and not before, to reape the corne, the *two loaves* being not onely an *Eucharisticall oblation*, but also a token of the haruest finished and ended. In the second place wee are to know, that they did count these 50. dayes, by numbring the *weekes* from the *ἁγία*, whence it was called a *feast of weekes*. The manner how they counted the *weekes* was according to the number of the *Sabbaths* following the *ἁγία*. Thus the *first Sabbath* following, they called *ἡμέραν πρώτην*, the second *ἡμέραν δεύτεραν*, the third *ἡμέραν τρίτην*, &c. So that ^dall the *weekes* and *Sabbaths*, during the time of the *Pentecost*, as the *first*, *second*, *third*, and *fourth*, &c. tooke their denomination from the *ἁγία*; which obseruation giueth light to that of *S^t. Luke 6. 1.* where there is mention of a *Sabbath* termed *ἡμέραν δεύτεραν*, that is, the *second-first Sabbath*, and by it is meant the *Sabbath next after the sixteenth of Nisan*, which was the *ἁγία*. Seeing that these *fiftie dayes* did measure out the time of their haruest, it will not be amisse to obserue the difference betwixt their haruest and ours, which chiefly consisted in their anticipation of time; for both the *Canaanites* and the *Egyptians* began their haruest about the * first of *April*, and it was quite finished in *May*.

* ἡ τῇ ἁγίᾳ
ἀποκριὰ ἔστιν ἡ
ἡμέρα ἡ πρώτη
ἡμέρα ἡμέρας
ἡμέρας, Joseph. Antiq.
lib. 3. cap. 100

d Scalig. lib. 6. de
emend. temp. pag.
160.

* Plin. lib. 18. cap.
18. Illud ipsum
confirmat Leo Afer
testis αὐτοῦ ὡς, De-
script. Afric. lib. 8.
cap. 4.

CHAP. VI.

The Feast of Tabernacles.

^a Iansen. Concord.
cap. 73. Item Tol-
let in Ioan. 7.
Εκλυσμα, non
οκλυσμα.
^b חג הסוכות
Chag hasuccoth.

THe ^a Greeke word vsed to expresse this
festiuitie, properly signifieth the *making*
of Tabernacles. The ^b Hebrew word a *feast*
of Tabernacles. The reason of both is, because
all the time of this feast, which was full seuen
dayes (from the fifteenth of *Tisri* vntill the one
and twentieth thereof) the people remained in
tabernacles, and *boothes* made of boughes, in
manner of arbours or bowers, yet so that the
first day of those seuen, and the last, were after
a more speciall manner to be obserued as *holy*
conuocations.

^d Munster. Leuit.
23.

Concerning these *boothes*, the *Jewes* write
thus: ^d They ought to bee made in the open
aire, not within doores, or vnder the shelter of a
tree, they ought not to be couered with clothes,
nor to be made too close with the thicknesse of
the boughes, but with such holes that the Sun
and the Starres, might be seene thorow them,
and the raine likewise descend thorow them.
In these they ought to dwell those seuen daies,
as in their houses; they ought to furnish them
with household stuffe, to lay vnder them and
sleepe vnder them; only in rainie weather then
they had libertie to eat and sleepe in their hou-
ses, vntill the raine was ouerpast. Feeble per-
sons also, which could not endure the smell of the

the earth, were permitted to stay at home. In *Nehemiahs* time they made their bootes, some vpon the rooffe of their houses (for their houses were made flat aboue,) *Deut.* 22. 8. Some in their courts, some in their streets, *Nehem.* 8. 15.

Plutarch making mention of this festiuitie, saith, that ^e these bootes were made principally of iuie boughes, but the Scripture reckoneth vp foure distinct kinds, *Leu.* 23. 40. which are thought to bee, 1. *The Citrine tree.* 2. *The Palme tree.* 3. *The Myrle tree.* 4. *The Willow of the brooke.* ^f The *Rabbines* teach, that euerie man brought euerie morning his burden of the boughes of these foure trees, otherwise he fasted that day. And this burden they termed ^g *Hosanna*: in allusion vnto this the people cutting downe branches from the trees, and strewing them in the way when our *Sauour* did ride into *Ierusalem*, cried, saying, *Hosanna* to the *Sonne of Dauid*, *Mat.* 21. 9. *Plutarch* scoffing the *Iewes*, compares this feast with that drunken festiual in the honour of *Bacchus*, in which the *Bacchides* ran vp and downe with certaine iauelins in their hands, wrapped about with iuie, called *Δυσποι*, and in this respect he termeth this feast of the *Iewes* *Δυσποροια*, *A bearing about of these Thyrsi*. That feast which the *Athenians* terme *Ελευσιν*, was not much vnlike.

Moreouer, on the next day after this feast, they compassed the altar ^h *seven times* with *Palme* boughes in their hands, in the remembrance of the ouerthrow of *Iericho*: for which

^e *Plutarch. Sympos. 4. problem. 5.*

^f *P. Fag. Lenu. 23.*

^g *Elias Thibit.*

^h *Hospiian. de orig. fest. cap. 7. 11. Munster. in Calendar. p. 150.*

reason, or else because that Palme branches were the chiefe in the bundle, it was called *Dies palmarum, Palme feast.*

Concerning the reason of this feast: Some are of opinion, that it was instituted in memorie of that protection, which the *Lord* vouchsafed the *Israelites* by the cloud, when they travelled thorow the wildernesse, vnder the shadow of which they travelled, as vnder a safe booth or tent. *Onkelos* in his *Chaldee Paraphrase*, seemeth to incline to this opinion. Where the *Hebrew* readeth; *That your posteritie may know, that I haue made the children of Israel to dwell in booths, Leuit. 23. 43.* The *Chaldee* rendreth it, *That your posteritie may know, that I haue made the children of Israel to dwell in the shadow of clouds.* * Others thinke it was instituted as a solemne thanksgiuing vnto *God* for their vintage, which was gathered in at that time of the yeere, thence is it that they conceiue those *Psalms* of *Dauid*, which are intituled *המנוח* by, *pro Torcularibus*, to haue beene composed for this Feast. Others speake more probably, who assigne the cause to bee in memorie of their forefathers dwelling in tents and tabernacles; the text is cleere, *Leuit. 23. 43.*

The sacrifices which were offered these seuen dayes, are prescribed *Numb. 29.* from the thirteenth verse to the thirtie fourth, where we shall reade euerie day the like sacrifice, but onely with this difference, that vpon the first day they offered *thirteen* young bullocks, vpon the

במנוח
ענין

* Theophylact. I.
can. 7.

the second *twelve*, vpon the third *eleuen*, and so forward, euer diminishing the number by one.

¹ The reason of which diminution, the Iewes ^{*1 Hospinian. 1 de orig. huius festi.*} deliuer to bee thus: the whole number of bullocks to bee offered at this solemnitie was *seuentie*, according to the languages of the *seuentie Nations*, (for whom, as they teach, these sacrifices were performed) signifying thereby, that there would be a diminution of those Nations, vntill all things were brought vnder the gouernment of the *Messias*, who was the Expectation and Hope of the *Gentiles*.

The two and twentieth of the month *Tisri*, was in truth a distinct feast, as appeareth, *Nehem.* 8. 18. but yet because this immediatly followed the feast of *Tabernacles*, it hath beene alwaies counted the last day of that Feast. And not onely the *boughes*, but the ^m *dayes* of this whole feast of *Tabernacles* were termed *Hosannoth*, from the vsuall acclamations of the people, whiles they caried the *boughes* vp and downe. And this eighth day was called *Hosanna Rabba*, the *great Hosanna*, or the *great day of the feast*, *Ioh.* 7. 37. ⁿ Vpon this day they did reade the last Section of the Law, and likewise began the first, lest they might otherwise seeme more ioyfull in ending their sections, than willing to begin them. ^o Vpon this day also, by the institution of the Prophet *Haggai*, and *Zacharie*, and such like *Prophetical* men, they did with great solemnitie and ioy, bring great store of water from the riuer

^m Talmud tractat. de festo Tabernaculorum, cap. חלה
ⁿ Vid. Tremel. Ioh.

7 37.

ⁿ Euxtorf. in abbreviatur, p. 253.

^o Tremel. Ioh. 7. 37. ex Talmud.

Shiloah to the *Temple*, where it being deliuered vnto the *Priests*, it was powred vpon the Altar together with wine, and all the people sung that of the *Prophet Es.* 12. 3. *With ioy shall yee draw waters out of the wells of saluation.* Our *Saluour* is thought to haue alluded vnto this, in that speech which hee vsed on this verie day, *Ioh.* 7. 38. *He that beleeneth in me, out of his belly shall flow riners of waters of life.*

It is worth our noting also, that whereas God commanded the obseruation of this feast on the fifteenth of the seventh month *Tisri*; *Ieroboam*, that hee might worke in the people a forgetfulnesse of the true worship of God, appointeth the celebration of a feast in the eighth month on the fifteenth day thereof, *¶* which is thought to be this verie feast of *Tabernacles*.

*¶ Hospinian. de o-
vig. huius festi. p.
24.*

CHAP. VII.

*Of the Feast of Trumpets and their
New-Moones.*

FOr the Understanding of the time when this Feast was to bee obserued, wee must note the month *Tisri* was the seventh month, according to their sacred Computation, and therefor it is commanded to be celebrated the first day of the seventh month, *Leuit.* 23. 24. But according to their civil Computation, it was their

their *first moneth*, so that this feast may be termed their *New-yeares day*.

The first day of every moneth had its solemnities. *First*, they then repaired to the *Prophets* for the hearing of the word as on other *Sabbaths*. Wherefore wilt thou goe to him to day? It is neither *new Moone* nor *Sabbath day*, 2 *Kings* 4. 23. *Secondly*, it was then vnlawfull to buy and sell: When will the *new Moone* be gone that we may sell corne? *Amos* 8. 5. *Thirdly*, they had then speciall sacrifices ouer and aboue their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New moones*. First, in respect of their sacrifices; in their *ordinary New moones*, they offered (besides the daily sacrifice) *two bullocks, one ram, seven lambs for burnt offerings*; with their meat and drinke offerings, and a goat for a sinne offering, *Num.* 28. 11. 15. But at this *New Moone* which was the beginning of their yeare, they offered all the foresaid sacrifices, and ouer and besides them, *one bullocke, one ram, and seven lambs for burnt offerings*, and a goat for a sin-offering, *Numb.* 29. 1. 6. *Secondly*, in other *new Moones* they blowed no *Trumpets*: In this they blowed ^a from the *Sunne rising till night*: Whence we learne what *new Moone* it is that *Dauid* speaketh of, *Psal.* 81. 3. Blow the *Trumpet in the new Moone, in the time appointed at our feast day*.

The reason in generall of this blowing and great noise of *Trumpets*, I take to haue beene,

to make their *New yeares day* the more remarkable, because from it all their deeds and contracts bore date, and their *Sabbaticall yeares* and *Iubiles* were counted thence: but why it should be made remarkable by the sound of *Trumpets* or *Cornets*, there are three coniectures.

^b P. Fag. Leuit.
23.

^c Basilin Psalm.
80.

First, the ^b *Hebrews* thinke it was done in memory of *Isaak* his deliuerance, and that they did therefore sound *rams hornes*, because a *ram* was sacrificed in stead of him. Secondly, ^c *Basil* is of opinion that the people were hereby put in minde of that day, wherein they receiued the law in mount *Sinai* with *blowing of Trumpets*. Thirdly, others thinke it was to put them in remembrance of the resurrection, which shall be with the *sound of Trumpets*, *Hee shall send his Angells with a great sound of a Trumpet*, Matt. 24. 31.

^d Scalig. de emend.
semp. pag. 26. 11.
pag. 105.

There are ^d three things considerable in *new Moones*. First, *anodos*, the *coniunction of the Moone with the Sunne*. Secondly, *ἡ αναγωγὴ*, the *waxing of the Moone*. Thirdly, *ἡ ἀνατολὴ*, the *prime of the Moone*. In the first it was quite darke: in the second it did open it selfe to receiue the *Sunne-beames*: In the last it did appeare *corniculata, horned*.

^e Hesp. de Orig.
fest. 4. p. 15.
Eadem rates tenet
etiam illis mon-
stris qui consue-
t. 9. d. huc.

Because in all these three degrees of the change there was a kinde of mutuall participation both of the *old* and *new Moone*; ^e Hence the *Jewes* obserue two daies, namely, *the last of euery moneth*, and *the first day of the next following*. Now because the *thirtieth* was the last in
their

their longest moneths; Hence *Horace* calleth these *last daies*, *Tricesima Sabbata*: The *first daies* they termed *Neomenias*, *New-Moones*.

For certaine reasons the *Jewes* vsed a kinde of change or *translation* of daies, which *translation* though it were of vse in other moneths also, yet the greatest care was had in translating the beginning of their yeare, or their first day in their moneth *Tisri*, and he that shall diligently calculate these changes, shall finde that all other *translations* depended on this first.

Translation of daies was ^f threefold. *First*, *Lunary*: *Secondly*, *Politicke*: *Thirdly*, *Mixt*. ^f Scal'g. de emend. temp. l. 2. p. 85.

The reason of *Lunary translation*, was, that they might not obserue the feast of the *new Moone*, vntill the old were quite ouerpast. For the vnderstanding of this, note these three rules.

First, the *Hebrews* counted their holy daies from night to night, beginning at six of the clocke; so that from six of the clocke the first night, till the next noone, were iust eighteene houres.

Secondly, alwaies before the *new Moone* there is a *coniunction* betweene the *Sunne* and the *Moone*, during this *coniunction* she is called *Luna silens*, by reason of her darknesse, and all this time there is a participation of the *old Moone*.

Thirdly, when the *coniunction* was ouerpast before noone-tide, namely, in any of those first

^g Munster. Calend.
Heb. p. 46.

first eighteene houres, then the *new Moone* was celebrated the same day, ^z But if it continued but one minute after twelue of the clocke at noone, then the feast was *translated* to the day following, because otherwise they should beginne their holy day in time of the old Moone. And this translation they noted with this abbreuiation ^ה, that is 18. because of those 18. *houres* which occasioned it.

^h Munster. Calend.
p. 139.

The reason of *Politicke translation*, was, that two *Sabbaths* or feast daies might not immediately follow each other, ^h because, say they, it was vnlawfull those two daies, to dresse meat, or bury the dead, and it was likewise inconuenient to keepe meat dressed, or the dead vnburied two daies. Yet here two exceptions must be remembred, when the meeting of two *Sabbaths* could not be auoided.

First, when the *Passeouer*, or the fifteenth day of *Nisan* fell on *Saturday*, for then the *Pentecost* must needs fall on *Sunday*.

Secondly, when the *Passeouer* fell on *Sunday*, for then their *Passeouer* immediately followed their *weekly Sabbath*.

ⁱ Hofmann. de O-
rig. fest. p. 6.

The first ⁱ Author of this *Politicke translation*, was a certaine chiefe man amongst them named *Eleazar*, three hundred and fifty yeares before *Christ* his *Nativity*.

The seuerall species or kindes of *Politicke translation* were five. The first, ^{אדו} *Adu*. The second, ^{בדו} *Badu*. The third, ^{גבז} *Gabaz*. The fourth, ^{זבד} *Zabad*. The fifth, ^{אגו} *Agu*.

For

For the vnderstanding of these abbreviations, we must know that in these made words the letters only stand for numbers, and are applied to the seven daies of the weeke thus,
 א 1. *Sunday*. ב 2. *Munday*. ג 3. *Tuesday*. ד 4. *Wednesday*. ה 5. *Thursday*. ו 6. *Friday*. ז 7. *Saturday*: which was the *Jewes Sabbath*.

Their rules touching *Politicke translation* stood thus. * First, that neither their *New-yeares day* which was the first of the moneth *Tisri*; neither their *feast of Tabernacles* which was the fifteenth day of the same moneth, should be celebrated on *Adu*; that is, on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday* or *Friday*, because then the *weekly Sabbath* must needs concur with it, either going immediately before, or following after: not on *Wednesday*, because then the *feast of Expiation*, which is the tenth of that moneth, would fall on *Friday*, the day going immediately before their *Weekly Sabbath*. This instance is only concerning the first of *Tisri* which is called the *feast of Trumpets*: but it holdeth also by way of consequence in the *fifteenth day*, which is the *feast of Tabernacles*, because the fifteenth must alwaies necessarily be the same day of the weeke that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

The ^b second rule, was, that the *Passeouer* ^b *Badu* should not be observed on *Badu*; that is, on *Munday*, *Wednesday*, or *Friday*.

The ^c third rule is, that *Pentecost* was not ob- ^c *Gahar*

X

served

serued on *Gahaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*.

^d *Zabad*.

The ^d fourth rule, is, that the feast of *Purim*, or *casting lots* was not obserued on *Zabad*; that is, on *Munday*, *Wednesday*, or *Saturday*.

^e *Agu*.

The ^e fifth rule, is, that the feast of *Expiation* was not obserued on *Agu*; that is, on *Sunday*, *Tuesday* or *Friday*.

Mixt translation, is, when both the *Lunary* and the *Politick* meet in the changing of daies. And the *translation* occasioned by this mixture of meeting of both these two, is twofold. First, *Simple*: And secondly, *Double*.

Simple translation, is, when the feast is translated to the next day following. For examples sake; If the *Moome* changed after noonetide on *Sunday*, here the feast must be translated for two reasons: the first is *Lunary*, because the point of the change was after *eighteene houres*; the second, *Politicke*, because the rule *Adu* forbids *Sunday* to be kept; notwithstanding in as much as the very next day, namely, *Munday*, was obserued; I terme this translation *simple*. Of this sort was that translation which they called *Batu takphat*.

^f *Batu takphat*.

בטו הקפח ^f *Basu takphat*, is a word inuented for helpe of memory, each letter is a numerall, and may bee thus resolued, ב 2. טו 15. הקפח 589. The meaning is, that in the yeare following *Annum Embolymaam* (wherein one whole moneth was engrafted) if the point of the

serued in the moneth *Nisan*, and therefore that might be obserued the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any aske the reason why the *Passouer* might bee obserued the next day after the *Sabbath* seeing the feast of *Tabernacles* might not? I take it to be thus; All the after translations depended vpon the first translation of the first new Moone in *Tisri*, but that could not bee so changed as to preuent all concurrence of two feasts, and thus to haue their *Passouer* sometimes to follow their *Sabbath*, they thought the most conuenientest ordering of the yeare, because though not all meetings of two *Sabbaths*, yet most were hereby preuented.

This tract of translation of feasts, it serueth partly to open the customes of the *Jewes*; partly to giue light for the vnderstanding of that great dispute among *Diuines*, whether our *Sauour* did anticipate the *Passouer*. The *Greeke Church*¹ holds, that he kept a *Passouer* by himselfe with his *Disciples*, on the thirteenth day of the month, when *unleauened bread* was not yet to bee vsed; and hence they doe both vse and vrge a necessitie^m of *leauened bread* in the *Lords Supper*: But this opinion we reiect; First, because it accordeth not with the truth of *Euangelicall historie*. Secondly, because it plainly maketh *Christ* to be a transgressor, not a fulfiller of the Law.ⁿ Others say, that because that yeere their *Passouer* fell on *Friday*, hence the feast was translated vnto *Saturday* by the

¹ Epiphani. l. 2.
Tom. 1. cap. 51.
p. 147.

^m Vsum fermentati
si panis in cena
Dominica Ecclesia
Romana olim non
damnauit. Casau-
bon. exercit. 16.

p. 469.

ⁿ Munster in
Matt. c. 26.

the rule *Badu*. Their inference is, that *Christ* kept the fourteenth day of the month, which was *Friday*, and the *Jewes* kept *Saturday*. Hee kept Gods command, they the tradition of their *Elders*. • Lastly, others more probably hold, that both *Christ* and the *Jewes* did eat the *Passover* the same day and houre, namely on *Friday*, or the fourteenth day of the month, if wee count the beginning of *Friday* according to the manner of the *Jewes*, from six a clocke at night on *Thursday*. *Friday* morning hee was iudged, and crucified; and in the after-noon, about three of the clocke, when the preparation of the Sabbath began, hee was buried. There layed they Iesus, because of the *Jewes* preparation, *Ioh. 19. 24.*

• Ioseph. Scaliger.
de emend. temp.
lib. 6. p. 265.

For reconciling the *Evangelists* in this point, we must note these particulars, which are more at large proued in the chapter of the *Passouer*. 1. The *fourteenth* day of the month, on which the *Paschall Lambe* was eaten, was called the first day of unleavened bread, the feast of unleavened bread drew neere, which is called the *Passouer*, *Luke 22. 1.*

The *fourteenth* day was not holy, but the fifteenth was. In the *fourteenth* day of the first month is the *Passouer* of the Lord, and in the *fifteenth* day of this month is the feast, *Numb. 28. 16, 17.* Some of them thought, because *Indas* had the bag, that *Iesus* had said ynto him, Buy those things that we haue need of against the feast, *Ioh. 13. 29.*

The *sheepe and bullocks* offered vpon this day are called the *Passouer*, *Dent*, 16. 2. And of this we are to vnderstand *S^c. Iohn* 18. 28. They themselues went not into the common hall, lest they should be defiled, but that they might eat the *Passouer*. So that this eating of the *Passouer* is not vnderstood of the *Paschall Lambe*. But some may question, how they should haue beene defiled by entring into the common hall? The answer is, that vpon *Holy dayes*, which they terme *dayes of preparation*, they held it vnlawfull for their *Iudges to sit on life and death*. Hence it is, that they brought *Iesus* to *Pilat* the *Roman Deputie*. Secondly, they withdrew themselues out of the common hall. Thirdly, for this reason they said, *It is not lawfull for vs to put any man to death*, *Iob*. 18. 31. ^a that is, vpon this, or such like day; for though their high Court of *Sanedrim* were put downe at this time, yet all power in cases of life and death was not taken from them, as is implied in the words following. It was that the word of *Iesus* might be fulfilled, which hee spake, signifying what death hee should die, *vers*. 32. Which text intimateth, that that vnlawfulness was vrged by the speciall prouidence of *God*, that he might be *crucified*, being iudged by *Pilat*: for if the *Jewes* had iudged, they vsed no such kinde of death towards malefactors. Againe, *Stenen* was condemned by them to be stoned, *Acts* 7. And they complained before *Felix*, that when they were about to proceed

אין ריון
ריון נפשות
לא ערב
שבת וכל
ערב יום
טוב

Moses ben Mar-
mon, lib. ult. l. ad.
c. Sanedrin. 5. 11.

9 August. Tract.
114. in Ioann. Ita
hunc locum expo-
nunt etiam Cyrill.
lib. 11. in Ioan.
cap. 6. Chrysostom.
Homil. 82. in Ioan.
Beda in cap. 18.
Ioan.

proceed against *Paul* according to their owne Law, the chiefe Captaine *Lysias* with violence tooke him out of their hands, *Acts* 24. Which argueth, that all power in causes capitall was not taken from them: But of this see the *Chapter of their capitall punishments.*

CHAP. VIII.

The feast of Expiation.

VPon the tenth day of the month *Tisri*, answering to *September* with vs, the *feast of Expiation* was commanded to be celebrated, *Leuit.* 13. It was called the *feast of Expiation*, because the *High Priest* did then confesse vnto *God*, both his owne sinnes and the sinnes of the people, and by the performance of certaine rites and ceremonies expiate them, and make an attonement vnto *God* for them.

The *Ceremonies* at this time to bee performed, concerned either the *people and the Priest*, or the *Priest alone*. Those which concerned the *people and the Priest*, consisted in the afflicting of their soules by *fasting*. Whence this feast was also called *Dies ieiunij*; *The fasting day*, *Ios. 36. 6.* Which serueth for the vnderstanding of that, *Acts* 27. 9. *Sayling was now dangerous because the Feast was already past*; that is, the *feast of Expiation* was now past, and winter was at hand.

a Iosephus de bell. Iud. p. 43.

Those

Those Ceremonies which concerned the Priest alone were two. First, then the high-Priest entred into the Holiest of Holies, which was peculiar vnto this day. Secondly, he being about to sacrifice for himselfe and his house, he tooke vnto him a young bullocke for a sinne offering, and a ram for a burnt offering, putting on his Priestly robes: after he had washed himselfe in water, he tooke of the Congregation two he-goats for a sinne-offering, and a ram for a burnt offering. The two he-goats hee presented before the Lord at the doore of the Tabernacle, casting lots which of them should be sacrificed, which let scape alive. This last was termed the ^bScape-goat, because the other being slaine, this was sent alive into the wilderness. The Greeke Interpreters call this goat *ἀποστατήριον*, *Malorum depulsores*, A defender from euils; which name the Heathens applied to their Tutelar Gods. They intimated, that when this Scape-goat carried away the sinnes of the people into the wilderness, hee likewise caried away all those euills, which belonged vnto those sinnes. And for the securing the people in this point, the Lord commanded the High Priest to confesse in the name of all the people, and to disburden the sins of the whole Congregation vpon the head of the Scape-goat. The forme of Confession, according to the relation of the Hebrew Doctors, was this: O Lord, thy people, the house of Israel, they haue sinned, they haue done wickedly, they haue transgressed before thee, I beseech thee now, O Lord, pardon

^b *אֵזְרָאֵל*
Guzagal, ex *W*
Guez, capra, &
אֵזְרָאֵל Azal,
objt. R. D. Kim-
chi, in radie.

^c P. Fag. Levit. 16.

pardon the sinnes, iniquities, and transgressions, with which the people, the house of Israel have sinned, done wickedly, and transgressed before thee, as it is written in the Law of thy servant Moses: That in that day he shall make atonement for you, that he might cleanse you, and that you might bee cleansed from all your iniquities before the Lord.

The moderne Iewes now (because there can be no proper sacrifice, the Temple of Ierusalem being destroyed) the men they take a white cocke on this day, the women an hen. ^d This cocke they swing three times about the Priests head, saying; *Gallus Gallinaceus hic commutatio erit pro me*; That is, *This cock shall be a propitiation for me*. After that they kill the cocke, acknowledging themselues worthie of death; and then they cast the intralls vpon the top of the house, that some Rauen or Crow might carrie both them, and together with them, their sinnes into the wildernesse. And lest they might seeme to be mad without reason, they assigne the cause why they make choyce of a cocke, at this time, to be this. This word *Gebber in the holy language signifieth a man, in their Talmud it signifieth a cocke. Now, say they, the iustice of God requires, that as Gebber sinned, so Gebber should make satisfaction. From this feast of Expiation it is probable, that the Grecians vsed an yeerely Expiation of their cities, which was performed on this manner: Certaine condemned persons were brought forth with garlands vpon their heads, in manner of sacrifices,

^d Euximf. Synag.
802. c. 20.

* גביר

* Suidas in voce
αἰετῖσμα.

* αἰετῖσματα ἢ
ἀετοὶ οἱ ἐπὶ τα-
ρατῇ λιμῇ πρὸς,
ἢ πρὸς ἐπὶ τῇ τῷ
σου θυεῖσσι τοῖς
θεοῖς, Vetus Scho-
last. in Aristophan.
Plut. pag. 48.

† Budæus annot.
reliq. in Pandect.
De panis, p. 334.

these they would tumble from some steepe place into the sea, offering them vp to *Neptune*, * vsing this forme of words, αἰετῖσμα ἡμῶν ἦν, *Sis pro nobis peripsema*: As if they had sayd, *Be thou a reconciliation or propitiation for vs*. The like kinde of expiation was vsed among them in time of any pestilence, or contagious infection; for the remouall of such diseases, they then sacrificed certaine men vnto their Gods, * such men they termed αἰετῖσματα. These two words are vsed by the *Apostle*, 1 *Cor.* 4. 13. and they are translated *filth & off-scouring*: we are made as the *filth of the world*, and as the *off-scouring of all things*. The words signifie properly the *filth or dirt scraped off mens (booes)*, or from the *pauement of the ground*: But in † *Budæus* his opinion, the *Apostle* had allusion vnto those kindes of expiations in vse among the *Heathens*. As if he had said; We are as despicable and as odious in the sight of the people, as much loaded with the reuilings and cursings of the multitude, as those condemned persons, who were offered vp by way of publique expiation.

Now seeing at this feast principally the *High Priest* was a *type of Christ*, it will not bee amisse to note the agreement betweene the *type* and the *truth*.

Aaron.

Aaron.

Christ.

1. The high-Priest went into the Holiest of all, *Leuit. 16. 3.*
2. Hee went once a year, *Exod. 30. 10.*
3. Hee with the blood of goats and calves, *Heb. 9. 12.*
4. He alone, *Heb. 9.*
5. Hee cloathed with his Priestly robes, *Leu. 16. 4.*
6. He tooke two goats, *Leu. 16.*
7. The goat did beare the peoples iniquities.
1. Christ our High-Priest went into the holy place, namely, the heauens, *Hebr. 9. 12.*
2. Hee entred once, *Heb. 9. 12.*
3. Hee by his owne blood, *Heb. 9. 12.*
4. He alone hath trodden the wine-presse, *Is. 63. 3.*
5. Hee ordained and sealed to this office, by his father from all eternitie.
6. He tooke two natures: the impassibilitie of his Godhead was shadowed by the Scape-goat: his sufferings in his manhood, by the goat that was sacrificed, *Theodoret. Quæst. 22. in Leuit.*
7. Christ was made sin for vs, *2 Cor. 5. 22.*

CHAP. IX.

*The Sabbaticall yeare, or Seuenth
yeares rest.*

AS euery seuenth day was a *Sabbath day*, so euery seuenth yeare was a *Sabbaticall yeare*, *Leuit. 25*. And as the *Sabbath day* signified that they themselues were the *Lords*, and therefore they abstained from their owne worke to doe the *Lords*: So the *Sabbaticall yeare* was to signifie, that both they and their land was the *Lords*.

The obseruation of this feast consisted chiefly in two things, *First*, in the not tilling or manuring of their ground, whence it was called ^a *Schabath Haarets*, the *Sabbath of the land*, *Leuit. 25. 6*. *Secondly*, in the Creditors discharging their debtors, and releasing their debts, and thence it was called ^b *Schemita laibona*, The *Lords release*, *Dent. 15. 2*.

Seeing they were that yeare forbid to till their ground, here question might bee made what they should eat then in the time of this intermission?

Ans. *I will command my blessing upon you in the sixth yeare, and it shall bring forth fruit for three yeares*, *Leu. 25. 20, 21*. saith the Lord.

Seeing euery seuenth yeare, debts according to Gods command were to bee remitted,
some

שבת
הארץ.

שמיטה
ליחור.

some might demand, whether this might not much endamage their estates if they did lend? or, harden their hearts not to lend?

Ans. It could not endamage their estates, for it is a most infallible *Maxime*: *No man is a loser by serving God.* Whence the Hebrewes themselves interpret this to be rather *Mandatum probationis*, A command of triall, such as Abrahams offering vp of *Isaak* was, which God commanded, not intending that he should be sacrificed, but that Abrahams loue might be tried; rather than *Mandatum obedientia*, A command of obedience. To this purpose speaketh *Aben Esra*, interpreting these words; *Sane when there shall be no poore among you, Dent. 15. 4.* That is, saith he, as if the Lord had said, *Know that that which I haue commanded thee, that thou shouldest not exact of thy brother, will be needlesse. If all Israel, or the greater part obey the voice of God; then there shall bee no poore amongst you, to whom it shall be needfull for thee to lend: yea all of you shall be able to lend to many nations.*

c. Aben Esra, Dent. 15. 4.

The reasons why this feast was instituted, are thought to be, *First*, to teach the people to depend vpon Gods prouidence by faith; for though the owner of the field might gather euen on that yeare for the maintenance of himselfe and his family, *Leuit. 25. 6.* yet he was neither to sow his field thereby to make his haruest the greater; nor to hedge his field, or locke vp his cornyard, thereby to enioy the proprietie, but to let all be common, and eue-

ry mans hand equall in euery place. *Secondly*, they were hereby put in minde of that happy estate, which *Adam* enioyed in his innocency, when the earth brought forth her increase without manuring. *Lastly*, it shadowed forth that *euerslasting Sabbath* which we expect in the heauens.^d And some coniecture this to be the ground of *Rabbi Elias* his opinion,^e that the world should continue for six thousand yeares, but the seventh thousand should be the great Sabbaticall yeare. The six thousand yeares answered the six working daies of the weeke, the seventh answered our Sabbath, according to that, A thousand yeares are but as one day with the Lord, 2 Pet. 3. 8. *Elias* his words are these; Six thousand yeares the world shall bee, and againe it shall be destroyed: f Two thousand shall bee void, two thousand vnder the law, and two thousand vnder the *Messias*. The substance of this prophecy howsoever we reiect as too curious, yet seeing that a *Iew* spake it, it may serue to proue against them, First, That the *Messias* is already come: Secondly, That *Moses* his law ceased at his coming.

^a Vid. *Hospinian.*
de *Orig. huius festi.*
^e Talmud in *San-*
drin. c. *Helec.*

ב' אלפי
תורה ב'
אלפי תורה
ב' אלפי
ימיה
המשנה
Duo milia mani-
fests, duo milia le-
gis, duo milia d-
erunt *Messias*. Tal-
mud in *Sanedr.*
c. *Helec.*

CHAP. X.
Of their Iubile.

THis is the last festiuall which *God* com-
manded the *Iewes*; it was celebrated e-
uery fiftieth yeare. It is commanded,
Leuit.

Leuit. 25. 8. Thou shalt number seven *Sabbaths* of yeares vnto thee, &c. The *English* word *Iubile* is deriued from the *Hebrew* יִבְלִי *Iobel*, signifying a *ram*; it signifieth also a *rams horne*. Seven *Priests* shall beare before the *Arke* seven *Trumpets of rams hornes*, *Iosh.* 6. 4. where the word *Iobelim* is vsed, and is expounded by the *Chaldee Paraphrast*, *rams hornes*. *Marbachius* is of opinion, that this yeare was called their *Iubile*, ^c from *Iubal*, the first inuenter of musicall instruments, of whom we reade, *Gen.* 4. 21. *Iubal was the Father of all such as handle the Harpe and Organ*: Other Authors deliuer other reasons of the name; but it is most probable, that this yeare was termed the yeare of *Iubile*, from *Iobelim*, the *rams hornes* then sounded. There were five maine vses of this feast.

^c *Marbach.* in *Leuit.* 25.

First, for the generall release of seruants. *Secondly*, for the restoring of lands and tenements vnto their first owners, who formerly sold them. *Thirdly*, hereby a true distinction of their Tribes was preserved, because lands returned vnto their owners in their proper Tribe, and seruants to their owne *Families*. ^d *Fourthly*, Some are of opinion, that as the *Grecians* did compute their times by the number of *Olympiads*; the *Romans* by their *Iustra*; the *Christians* by their *Indictions*: So the *Iewes* by their *Iubiles*. Lastly, it did mystically shadow forth that spirituall *Iubile*, which *Christians* enioy vnder *Christ*, by whose blood wee haue not onely a reentry into the *Kingdome of heauen*, which

^d *Hospinian.* de *O.* rig. sect. c. 9.

we

• Moses Egyptianus
in Halacha Sebe-
mita Peiobol. c. 10.

we had formerly forfeited, by our sinnes (and this was haply signified by the *Israelites* reentry vpon their lands formerly sold) but also the *sound of the Gospell* which was in this feast typed out vnto vs by the *noise of Trumpets*, is gone throughout the world. And thus the *Lord God hath blowen the Trumpet*, as *Zacharies* phrase is, *Zach. 9. 14.* But neither this release of seruants, nor restoring of lands, was ^e vntill the tenth day of the first moneth *Tisri*, at which time it was proclaimed by the sound of Trumpets, or rams hornes; the nine first daies of this moneth the seruants feasted and made merry, and wore garlands in token of their liberty approaching.

CHAP. XI.

The Feast of Purim and the feast of consecration or Dedication.

P*ur* is a *Persian* word, and signifieth a lot, whence this *feast of lots* is called *Purim*, (i.) κληροθesis, *A lottery*: it began on the fourteenth of *Adar*, and continued till the end of the fifteenth, *Ester 9. 21.* It was instituted by *Mordecai*, in remembrance of the *Jewes* deliery from *Haman*, before whom lots were cast day by day, and moneth by moneth, for the destruction of them. In these two daies they
reade

reade the history of *Eſther* in their *Synagogues*, and as often as they heare mention of *Hamans*,
 * they doe with their fists and hammers beat vpon the benches and boords, as if they did knocke vpon *Hamans* head.

The feast of *Dedication*, is termed in the *N.T.* *Epyagiva*,^b a feast wherein something is renewed; because those things onely are reputed consecrated, which are separated from their common vse, and dedicated to some new and holy vse. We shall reade of many things consecrated in the *old Testament*; the *Tabernacle*, the *Temple*, *Priests*, *Altars*, *Vessels*, and *Garments*: but there was no anniuersary or yearely solemnity appointed, to bee obserued in remembrance of their consecration. The consecration therefore which wee now speake of, being an yearely festiuall, was the consecration of the *Altar* appointed by *Iudas Maccabaeus* to be obserued from yeare to yeare, for the space of eight daies, from the fife and twentieth of the moneth *Caslew*, which answereth in part to our *December*, 1 *Macab.* 4. 59. Of this *Saint Iohn* speaketh, and as he mentioneth our *Sanionrs* presence there, so he intimateth the time to bee about *December*. It was at *Ierusalem*, the feast of the *Dedication*, and it was winter, *Iohn* 10. 22, &c.

The reason of this feast, was in remembrance of that great mercy which *God* shewed vnto his people, in deliuering them from the tyranny of *Antiochus*, and the *Idolatri* which

^a *Hospinian. de fest.*
fol. 33. ex Antonio
Margaritha in lib.
de ceremoniis Iu-
daeorum.

^b *Epyagiva* ἑορ-
 τὴ καὶ ἡ ἐγκα-
 τιστὴς τῆ. *Sui-*
dus.

he had forced vpon them, setting vp the *Idol of Iupiter* in the *Temple of God*, and abolishing the true worship of *God*.

These two feasts are of *humane institution*, and others might be added vnto them, but little is to bee added or nothing at all to that which is deliuered concerning them, in the places of *Scripture* where they are mentioned.

THE



THE FOVTH BOOKE.

Of their Idolatry.

CHAP. I.

The beginnings of Idolatry.



He infinitenesse of *Gods* maiesty farre transcendeth the capacity of created natures, and if wee consult not with *Gods* owne *Oracles*, though the sense of a *Deitie* may be imprinted euen in an *Atheists* heart, yet so far shall he be from all right vnderstanding of *God*, that hee will adore the *creature* in stead of the *Creator*, and when he hath multiplied the number of his *gods*, according to the number of the starres in heauen, and creeping things on earth, yet still his heart will be doubtfull, whether hee hath worshipped the true *God*, nay whether the true *God* be not vtterly vknowne.

For this reason the mariners in *Jonahs* ship cried every man vnto his god, *Jonah* 1. 5. Every man to his *owne* god, and lest they might all mistake the *true* God, they awaken *Jonah* to call vpon *his* God. This ^a vncertainty attending *Idolatrie*, caused the *Heathens* to close their petitions with that generall, *Dij deeq, omnes*. ^b The *Arabians* perceiuing the vn-sufficiency of their *knowne* gods, dedicated their altars, *Ignoto Deo, To the unknowne God*. At *Athens*, *Saint Paul* found an Altar with the same inscription, *Act.* 17. 23. Hence other neighbour countries were wont to sweare ^c by him that was *unknowne at Athens*. From this doubt and distrust among the *Athenians*, what God was? and who he was? sprang another vncertainty amongst them, as dangerous as the other, diuiding and sharing that vndiuidable vinity of the *Godhead*, betweene I know not what coimpeirs and equals, so that they had other altars mentioning a pluralitie of gods: ^d the inscription being *Διότις*, *The altar of the unknowne Gods*; yea the compleat and entire inscription of that altar which *Saint Paul* saw, is thought to have beene thus, ^e *To the Gods of Asia, Europe, and Africa, to the unknowne and strange God*. Which obseruation implieth their practise to haue synbolised with other *Heathens* in that forementioned closure, *Dij Deaque omnes*; *O all ye Gods and Goddesses helpe*. This distrust I thinke to be the chiefe reason why they worshipped the *unknowne God*; though I deny not but

^a *Seru. in Georgic. lib. 1.*

^b *Gyrald. Syntogm. 17.*

^c *Νὴ τὸν ἐν Ἀθῆναις ἀγνώστῳ Λυκίαν. in Philopatriide.*

^d *Pausanias in Atticis.*

^e *Θεοῖς Ἀσίας, καὶ Εὐρώπης, καὶ Ἀφρικής, Θεῷ ἀγνώστῳ, καὶ ἑτέρῳ. Theophr. in Act. 1. 17. 23. It. Hieronym. Tit. 1. 13.*

but the altars might beare this title, to con-
ceale the name of their *Tutelar god*, vnto whose
protection they had committed themselves,
because the *Heathen* people generally concei-
ted, that if the *gods* name, to whom they dedi-
cated a citie, were knowne, then the enemies
might by some magicall incantation or
charme, call him forth, and cause him to for-
sake the citie: For the better preuenting of
which manner of euocations, the *Tyrians*, the
Lacedemonians, and other *Nations*, fettered
and chained their *gods*, that they might not de-
part. Againe, it might be done in imitation of
the *Jewes*, who about the time of our *Saujour*
his incarnation, held it vnlawfull to pronounce
that essentiall name of *God*, *Iehoua*, and in stead
thereof would reade *Adonai*. The occasion of
this concealement of the name *Iehoua*, I take
to haue beene originally, to preuent the bla-
pheming of that holy name among the *Hea-
thens*, who had learned from that name to de-
nominate their *Idols*, *Ioue*, *Iad*, *Jaosh*, *Iasua*, &c.
Hence afterward the forbearing the name be-
came superstitious, and so farre preuailed, that
they corrupted the text for the defense thereof,
Exod. 3. 15. This is my name *יהוה*, *legna-*
lum, for euer: $\downarrow$ they reade *יהוה*, *legnalam, to*
be concealed. Though I deny not but that name
was alwaies in some sense ineffable; namely, as
Pliny saith, the names of the *Affrican* people
and townes were ineffable, that is, such as other
languages could not expresse without circum-
locutions.

Z 3

A 3

^f *Alex. ab Alex.*
lib. 6. cap. 4.
Tyraquell. in illu-
locum.

^g *Macrobi. Saturn.*
lib. 3. cap. 9.

^h *Vid. Macrobi. Sa-*
tur. lib. 1. cap. 18.
It. Irenaeum, lib. 2.
cap. ult. Item Ori-
gen. contra Cels. lib.
6. fol. 76. col. 3.

ⁱ *Vid. P. Galatib.*
lib. 2. cap. 10.

^k *Plin. in Praem.*
lib. 5. hist. natur.

As those forementioned *Idolatrous* names, were nothing else but so many depravations of the name *Iehoua*: so the Originall of many other ensuing kindes of *Idolatry*, proceeded at first from a misconstruction of Scripture. They hauing learned by tradition, that the Sun, Moone, & Stars, had a kinde of Lordship and rule ouer day and night, times and seasons: Hence the superstitious ignorance of those people deified those lights of Heauen, and worshipt them as *gods*. Afterward corruption preuailing, their *Apotheosis*, or *god-making Ceremonies*, were extended to sublunarie creatures, partly as *Symbola*, or representatiue signes of those greater and more glorious lights; for this reason the *Chaldeans* worshipt *fire*: *𐤅𐤓*, and *𐤅𐤓* of the *Chaldeans*, mentioned *Gen. 11.* which signifieth *fire* or *light*, is thought to be the verie *god* of the *Chaldeans*, though in that place the name *𐤅𐤓*, be applied to some chief citie, from the name of the Idoll. Yea, the *god of Nabor*, *Gen. 31. 53.* is thought to be no other; partly also the inferiour creatures were canonized for *gods*, in way of thankfulnessse for the benefits receiued from them; for which reason the *sea*, the *windes*, the *aire*, the *earth*, and *fruits* of the earth became deified. At last, well-deseruing men, nay *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garlicke*, and *Onions*, were reputed *gods*.

CHAP. II.

Of Moloch, Adram-Melech, Anam-Melech, Baal,
The Tabernacle of Molech, Chiun, Remphan,
Horses consecrated to the Sunne,
Thamuz.

OF the *Idoll Moloch* wee reade in diuers places of Scripture, 1 *King*. 11. 2 *King*. 23. 10. *Leuis*. 18. 21. He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcom*. He was the reputed god, not onely of the *Ammonites*, but of the *Moabites* also. Hec had his name from מלך *Malac*, signifying to rule or reigne. The seuentie *Elders* translate him, מלך, *Baal*, a *Prince*, or *King*. Such *King-Idols* were *Adram-Melech*, and *Anam-Melech*, the *Gods* of *Shephernaim*, vnto whom that people burnt their children in fire.

• *Lorinus in*
• *ex Osemenia*

I take *Moloch* and *Baal* to be one and the same *Idoll*; they were both names of supremacy and rule; בעל *Baal* signifieth a *Lord* or *Master*: And מלך *Molech*, a *King* or *Prince*. They had both the same manner of sacrifice, they burnt their sonnes for burnt offerings vnto *Baal* likewise, *Ier*. 19. 5. yea they built the high places of *Baal*, which are in the vally of *Benhinom*, to cause their sonnes and their daughters to passe thorow the fire vnto *Molech*, *Ier*. 32. 35. In which text, the place of sacrifice is noted to be one and the same, common to both *Idols*, and *Molech*

Moloch put in the end of the verse, to explain *Baal* in the beginning thereof.

^b *Augustin. super Iudic. quest. 16. Vide sis Eusebium de prepar. lib. 1. cap. 7.*

^a *Plato apud Macrobi. Saturn. lib. 1. cap. 23. ubi mendose citatur Timæo Platonis, quod est in Phædro.*

^d *Affyrios Saturnum (quem & Solem dicunt) lunonemq. coluisse constat. Servius in Æneid. 1.*

^e מלך, *Moloch* dicitur voluit quasi מלאך *Malach*, (i.) *Angelus, Nuncius*. Proinde interpretantur *Moloch* *Mercurium* *Deorum nuncium*.

^f *R. Levi. Levit. 18. 21.*

^g *Macrobi. Saturn. lib. 1. c. 7.*

Some thinke them to be different, because the ^b *planet Iupiter* was worshipped vnder the name of *Baal*; but the *planet Saturne* is probably thought to haue beene worshipped vnder the name of *Moloch*. If wee diligently obserue histories, we shall finde such a *confusion of the planets*, that the *Sunne*, as it was sometimes called *Baal*, sometimes *Moloch*: so it was sometimes called ^c *Iupiter*, sometimes ^d *Saturne*; and concerning *Baal*, this is euident: hence *Iupiter* was called by the *Phenicians*, *Baal-samen*, which name is deriued from the *Hebrew*, and foundeth as much as *Iupiter Olympicus*, the *Lord of Heauen*: For *Baal* signifieth *Lord*, and *Shamaim*, *Heauen*. And what is this *Lord of Heauen* in the theologie of the *Heathens*, other than the *Sunne*? who may as well be stiled the *King of Heauen*, as the *Moone* the *Queene*. Yea *Sanchoniatho*, as *Eusebius* in the forequoted place relates him, taketh all these three for one, namely the *Sunne*, *Iupiter*, and *Baal-samen*.

Concerning *Saturne*, it is apparent that the *Sunne* was worshipped vnder his name; but I finde some Expositors, to interpret *Moloch* to be ^e *Mercurie*, others ^f *Mars*: these are but few, and the grounds weake. It is therefore more generally and more probably thought, that he was *Saturne*, because as to *Moloch*, so to *Saturne*, the *Heathen* people did sacrifice their ^g *Sonnes* and *Daughters*. Secondly, *Saturnes* image

Image differed not much from *Molochs*. Of *Saturnes* thus we read; ^h *It was made of brasse,* ^h *Euseb. de praepar. lib. 4. cap. 7.* *wonderfull for its greatnesse, whose hands reaching towards the earth, were so hollow (readie to claspe) that the youths which were compelled to come vnto him, did fall as it were into a mightie ditch full of fire.* You shall read in a manner the same description of *Moloch*. *Talkut* commenting on *Ieremie* writeth thus; ⁱ *Though all other houses of Idolatrie were in Ierusalem, yet Moloch was without Ierusalem, in a place apart. How was he made? He was an image of brasse: He had seuen chappels, and he was placed before them, hauing the face of a bullocke, and hands spread abroad, like a man that openeth his hands to receiue somewhat from some other: and they set it on fire within, for it was hollow; and euerie man severally entred, according to his offering. After what manner? whosoever offered a fowle, went into the first chappell; he that offered a sheepe, into the second; a lambe, into the third; a calfe, into the fourth; a bullocke, into the fifth; an ox, into the sixth; and whosoever offered his sonne, into the seuenth. Thus Moloch and Saturne agree: First, in their sacrifice: Secondly, in the forme of their Images. Now these seuen chappells built for Moloch, may well resemble those ^k *seuen gates* with which the *Persians* honoured the *Sunne*; and as the *seuen gates* did, so might the *seuen chappells* mystically expresse the *seuen planets*, whereof the *Sunne* was *Moloch*, (i.) *the King and Prince*. When they sacrificed their sonnes vnto this *Idoll*, they did beat*

ⁱ *Talkut Ierem. 7. fol. 97. column. 1.*

^k *Orig. contra Celsum, lib. 6. fol. 74. col. 4. It. Gyrald. in Deorum Syntagm. 7. p. 123.*

Aa

vpon

upon *tabrets* and *drums*, that the cry of the childe might not bee heard by the father. Thereupon was the place called **הַבְּרִית** *Tophet*, from **תֹּפֶף** *Toph*, signifying a *drumme*, as likewise from the cry of the children it was called *Gehenna*, **גֵּיהֵנָה** signifying a valley, and **בּוֹר** *roaring* or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Matth. 5. 22.* had its originall from this fire, wherewith the children were burnt vnto *Moloch*? I answer, that in this phrase there was not respect onely vnto this fire; though by the bitter cries and eiulations of poore infants, the restlesse torments of hell might be shadowed, yet the perpetuitie and euerlastingnesse of hellish paines, I take to be signified herein, by allusion vnto that ¹ other fire kept continually burning, for the consuming of dead carcasses, and the filth brought out of *Ierusalem*. For *Gehenna* was reputed a contemptible place without the Citie, in the which they burnt, by meanes of a fire continually preserved there, the carcasses, filth, and garbidge of the Citie. The^m *Kabbalists* treating of *Gehenna* in this metaphoricall sense, as it is applied to the paines of hell, doe distinguish of it, saying; That there is *Gehenna superior*, and *inferior*: By the first they vnderstand *bodily torments inflicted vpon the bodies of sinners in this world*: By the second they vnderstand the *paines of the soule in the world to come*. ^a They say likewise, that there are *Septem Gehenna mansiones*: *Seuen de-*

^f D. Kimchi, *Psal.*
27. 13.

^m Caprio de *Kabbala*, p. 644.

^a P. Galatinus
lib. 12. c. 6.

grees

grees or mansion places in Gehenna. 1. *Infernus*. 2. *Perditio*. 3. *Profundum*. 4. *Taciturnitas*. 5. *Umbra mortis*. 6. *Terra inferior*. 7. *Terra sitiens*. Of these *senem receptacles*, he that will mis-spēd his time may reade according to the quotation.

It is much controuersed among expositors, whether the children in this sacrifice were burnt in the fire, or onely initiated and consecrated to Moloch, passing in the midst of two fires in signe of their consecration? It is probable, that both were in vse. First, the scripture speaketh of both. Secondly, the Hebrew Doctōrs shew the manner of both. That they were burnt, Ialkut expressly teacheth, and with him ° others accord, saying, *That Molech is the name of an image, and the wise men of blessed memory interpret Molech to be an vniuersall name, denoting any whom they haue made to rule over them; and it is agreed vpon, that this is the abomination of the sonnes of Ammon, and this phrase to cause to passe through, is as much as to burne.* Others say, *This Idolls name was Molesh, and ¶ this was his worship: That he, (namely the Father) deliuered his sonne vnto the Priests, and they made two great fires, and they made his sonne passe on his feet betweene both these fires.*

° *Aben Ezra. Leu.*
18. 21.

¶ *Rabbi Solomon*
Leuit. 18. 21.

Notwithstanding, wee must not thinke that there were no other oblations vnto Moloch besides sacrificing of children: For what vse then serued those other six chappells? No, I take this oblation of children, not to haue beene

forced on them by any superstitious law or tradition, binding them thereunto: but to haue beene reputed a worke more meritorious, because it was meerely voluntary. This I note, because otherwise there were an apparent difference betweene *Baal* and *Moloch*. For the *Baalites* offered vnto their fancied deity a bullocke in that contention betweene them and *Elijah*, 1 *King*. 18. Bullockes, and Calues, and Lambes, were their ordinary sacrifices, the sacrificing of their children extraordinary. Yet their ordinary sacrifices, were not alwaies altogether void of mans blood, but sometimes the *Priests* would lance and cut their owne flesh: which custome, whence it had its originall, I finde not; onely we finde the like to haue beene practised by the *Heathenish Priests* in their sacrifices to *Bellona*: [¶] *Tertullian* toucheth it; but [¶] *Lactantius* treating of *Bellona* and her *Priests*, speaketh more clearly, saying, *They sacrificed not with any other mans blood, but with their owne, their shoulders being lanced, and with both hands brandishing naked swords, they ran and leaped vp and downe like madde men.* Who would not take these *Bellomites* to be the very *Baalites* spoken of, 1 *Kings* 18. *They leapt vpon the Altar which was made — and cut themselves as their manner was with knives and launcers, till the blood gushed out vpon them.*

That the opinion of pleasing God by sacrificing their children sprang from *Abrahams* offering of *Isaak*, seemeth very probable, and is intimated

[¶] *Tertul. Apolog.*

c. 9.

[¶] *Lactantius* p. 40.

intimated by R. Salomon, who bringeth in God speaking concerning *Molech* after this manner. *I neuer commanded that they should offer up their sonnes for an oblation, and I neuer spake it unto any of my Prophets, and when I spake to Abraham to sacrifice his sonne, it entred not into my heart that he should sacrifice him, but to make knowne his righteousness.* Yea * Porphyry treating of *Saturne*, (who seemeth to haue beene this very *Molech*) saith that the *Phanicians* called him *Israel*, and that he had by *Anobreth* one onely sonne, called *Ieud* in the *Phanician* language (no doubt from the *Hebrew* *Iechid*, signifying an onely begotten, and applied to *Isaak*, *Gen. 22. 2.*) which he offered vpon an altar purposely prepared. Who seeth not the historie of *Abraham* and *Sarah* vnder the names of *Israel* and *Anobreth*? and the immolation of *Isaak*, vnder the name of *Ieud*? and the originall of this Sonne-sacrificing diuinity, to haue beene the vnwarrantable imitation of *Abraham*?

But what! was the *Sunne* worshipped *Idolously*, no otherwise? Yes, except I am deceived, we finde another manner of worship described by *Amos, chap. 5. 26.* But yee haue borne the tabernacle of your *Moloch*, and *Chiun* your images the *starre* of your God which yee made to your selues. This translation I preferre before others. First, because the * *Hebrew* word signifieth a *Tabernacle*. Secondly, it is rendred the tabernacle of *Moloch*, not *Siccuth* your King, “ by the *seventy*. Thirdly, it is so repea-

* Solomon Iarchi.
Ier. 7. 31.

* Euseb. prepar.
Euang. l. 1. c. 7.
p. 17.

וְשֵׁאֲחָהוּ
אֵלֶיךָ
מִלִּכְנֹס
“ καὶ ἀναλάβετε
τὴν σκηνὴν τῆς
μολῆς, καὶ τὸ ἄ-
στρον τῆς θεοῦ ὑ-
μῶν βασιλῆως, τὰς
τύπας ἃς ἐποίη-
σατε ἐαυτοῖς.

ted by *Saint Steuen, Act. 7. 43.* Ye tooke up the *Tabernacle of Moloch*, and the *starre of your God Remphan*, figures which yee made to worship them.

Three things are to be enquired for the vnderstanding of this parallel. *First*, what the *bearing or taking up of this Tabernacle is.* *Secondly*, what *Idoll* was pointed out by these names of *Chiun* and *Remphan.* *Thirdly*, what is meant by the *starre of this God.*

The *taking up of this Tabernacle* denoteth their worship which they exhibited vnto their *Idoll*, by carying him vp and downe in *Tabernacles* and *Pageants*, after a solemne manner of procession; by the *Romans*, this solemnity was termed *Pompa*; and the tent or *Pageant* in which the *Idoll* was carried, *Thensa*, according to that, *Thensa Deorum vehiculum.* This kinde of *Idolatry* may seeme to haue had its originall among the *Heathens*, from an vnwarrantable imitation of *Moses his Tabernacle*, which was nothing else but a *portable Temple*, to bee caried from place to place as need required. For it cannot be denied, but that many superstitions were deriued vnto the *Heathens* from the true worship of *God*, which he himselfe had prescribed vnto his people. Thus as *God* had his *Tabernacle*, *Priests*, *Altars* and *Sacrifices*, so the *Deuill* had his *Tabernacles*, *Priests*, *Altars*, and *Sacrifices.* As *God* had his *fire* ever burning vpon the *Altar*, *Leuit. 6. 3.* So had the *Deuill* his *fire* preserved burning by those *Vestall Virgines.* As *God* had his
propitiatory

u 287 vau marn-
ceegaym Nip-
ger. Ioseph. antiq.
L3. c. 5.

propitiatory or mercy seat: So had the *Devill* his *Sacros tripodas*, his *Oracles* from which hee would speake vnto them that serued him. This solemne procession was performed by the *Romans*, in the honour of the * *Sunne*: It was performed by the *Israelites* in honour of their *Moloch* who formerly was interpreted the *Sunne*. To adde vnto the pompe and state of this solemnity, both the *Romans*, and the *Israelites* caused great *horses* and *chariots* to be lead vp and downe. * *Horses* were consecrated to the *Sunne* by the *Romans*, and their *Cirque-place* was sometimes called *to irmanu*, and *irnospuor*, An *Horse-race*. And that *chariots* were commonly vsed in those pompous shewes is y^e euident. Concerning the people of *Indab*, doth not the like practise plainly appeare? 2 *King*. 23. *Iosiah* did put downe the *Horses* giuen to the *Sunne*, and the *chariots of the Sunne*. This kinde of idolatrous worshipping the *Sunne* seemeth to haue had its beginning from the *Persians*; who also accounted *horses* holy to the *Sunne*, * and the *Persian King* when he would shew himselfe in great state, caused an exceeding great *horse* to be lead vp and downe, the which was called *Equus Solis*.

The second enquiry is, what *Idoll* was meant by *Chiun*, and *Remphan*, otherwise in ancient copies called *Repham*. Not to trouble the Reader with the various interpretations of expositors, much lesse with the bold aduentures of others in correcting the text: By *Chiun* wee are to

* Solis honore noui grati spectacula Circa. Antiqui dice-re patres. Corip. Afric. lib. 1. num. 17. vid. Demofler.

* Alex. ab Alex. l. 3. c. 12.

y^e Hic illius arma, Hic curvus fuit. Virg. Aeneid. 1.

* Cael. Rhodigin. antiq. l. 8. c. 2.

to vnderstand *Hercules*, who in the *Egyptian* language was called *Chon*: by *Repham* wee are to vnderstand the same *Hercules*, for רפאים *Rephaim*, in the holy tongue signifieth *Giants*. By *Hercules* wee may vnderstand the planet of the *Sunne*: there are *Etymologists* which deriue *Hercules* his name from the *Hebrew* האיר כל *Heir-col*, *Illuminavit omnia*: the Greeke ^a *Etymologie*, holds correspondency with the *Hebrew*, and both signifie that vniuersall light which floweth from the *Sunne*, as water from a fountaine. Adde hereunto, that ^b *Porphry* interpreteth *Hercules* his *twelue labours* so often mentioned by the *Poets*, to be nothing else but the *twelue signes of the Zodiak*, through which the *Sunne* passeth yearely. But some may question whether the name of *Hercules* was euer knowne to the *Iewes*? It is probable the name was, for *Hercules* was the god of the *Tyrians*, from whom the *Iewes* learned much *Idolatry*, as being their neere neighbours: Yea it is apparant that in the time of the *Macchabees* the name was commonly knowne vnto them: for *Iason* the *High Priest* sent three hundred drachmes of siluer to the sacrifice of *Hercules*, 2 *Maccab.* 4. 19.

Thirdly, it followeth that we should enquire what this *starre of Remphan* was; It is probably ^c thought that it was a certaine *starre painted in the forehead of Molesh*: Neither was it vnusuall for the *Heathen* people to paint their *Idolls* with such *Symbolica additaments*, ^d *Iulius*

Casar

^a *Heracles quid aliud est quam honor et gloria: que porro alia est aeris nisi solis illuminatio?*

Macrob. Satyr. l. 1. c. 20.

^b *Euseb. de prep. l. 3. c. 4. p. 71.*

^c *Oecumenius, All. 7. 41.*

^d *Sueton. in Jul. c. 20. II. Plin. hist. l. 2. c. 25. Horat. l. 1. Ode 13.*

Caſar his image had a ſtarre depicted on the Crowne of his head.

The *Sunne* was alſo worſhipped by the houſe of *Juda*, vnder the name *Tamuz*; for ^e*Tamuz*, ſaith *Hierome*, was *Adonis*, and ^f*Adonis* is generally interpreted the *Sunne*, from the Hebrew *Adon*, ſignifying *Dominus*, the ſame as *Baal*, or *Moloch* formerly did, namely, the Lord, or Prince of the *Planets*. The moneth which wee call *June*, was by the *Hebrews* called *Tamuz*, and the entrance of the *Sunne* into the ſigne *Cancer*, was, in the *Jewes Astronomy*, termed *Tekupha Tamuz*, the reuolution of *Tamuz*. Concerning *Adonis*, whom ſometimes ancient Authors call *Oſiris*, there are two things remarkable, *apariſſis*, the death or loſſe of *Adonis*: and *euſſis*, the finding of him againe. As there was great ^{*}lamentation at his loſſe, eſpecially amongſt the women: ſo was there great ioy at his finding. By the death or loſſe of *Adonis*, we are to vnderſtand the departure of the *Sunne*; by his finding againe, we are to vnderſtand his returne. Now hee ſeemeth to depart twice in the yeare: Firſt, when hee is in the *Tropicke of Cancer*, in the fartheſt degree northward. Secondly, when he is in the *Tropicke of Capricorne*, in the fartheſt degree ſouthward: anſwerable vnto theſe two departures which may bee termed *apariſſis*, *diſparitions*, or *loſſes of the Sunne*, there are two returnes immediatly ſucceeding, which may be termed likewiſe *euſſis*, the *findings* or new appearings of the *Sunne*. Hence

^e Hieronym. comment. 3. in Ezek.
^f Pier. hieſtog. l. 9. p. 68.

^{*} Nūquamque ſatis queſitus Oſiris.
Semper enim perdunt, ſemper & inueniunt. Lucan.
et Plutarcho in Alcibiade.

we may note, that though the *Egyptians* celebrated their *Adonis* in the moneth of *November*, when the *Sunne* began to be farthest *Southward*; and the house of *Juda* theirs, in the moneth of *June*; when the *Sunne* was farthest *Northward*; yet both were for the same reasons, and in substance they agreed. And of this, the *Prophet Ezekiel* is thought to haue spoken, *Ezek. 8. 14. There sate women weeping for Tamuz.*

These solemnities were chiefly obserued, betweene the *Byblienses* and the *Alexandrini*,

^a Procopius in *Isai-*
am ad c. 18. li. Cy-
villus l. 2. Tom. 2.
in *Isaiam*.

^b the manner was thus: When the *Byblienses* solemnised the death or losse of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was inclosed in an *Arke of bulrushes*, therein they signified that *Adonis*, whom they lamented was found againe, this arke being after the performance of certaine rites and ceremonies committed to the sea, forthwith it was caried by the streame to *Byblus*, vpon the receipt whereof, the lamentation of the women was turned into ioy. ^c Others say that this lamentation was performed ouer an Image in the night season, and when they had sufficiently lamented, a candle was brought into the roome (which ceremony might mystically signify the returne of the *Sunne*) then the *Priest* with a soft voice muttered this forme of words. ^d *Trust yee in God, for out of paines saluation is come vnto vs.* ^e There are likewise of the

^b Julius Maternus
Firmicus. l. de er-
rore profan. reli-
gion.

^c Oappate τὸ ἄ-
νθρωπον, ὅτι ἡμῶν
ἐν τῇ πόλει οὐκ ἔστιν.

Firmicus ibid.

^d חזקו עמי

ישראל

ענין

עומר

והיו

עושים

אש מתהווה

R. Dan. Kimchi in

radic.

Jewes, that say their *Tamuz* was an image whose

whose eies they filled with Lead, which Lead being molted by the meanes of fire vnder it, the image it selfe seemed to weepe.

There¹ are, that thinke the⁴ *Prophet* alludeth ¹ *Procep. in Isai. 18.*
vnto those letters inclosed in those fore-mentioned *bulrush arkes*, *Is. 18. 2.* when he speaketh of Embassadours sent by the sea euen in *vessels of reeds* vpon the waters; But I rather approue the literall sense, for by reason of the shelves, and dangerous rockes in the riuer *Nilus*, it was not vnusuall for men to saile in hulkes and *vessels made of a kinde of great bulrush*, which by the *Egyptians* was termed *Papyrus*, and these kinde of ships ^m *Papyracea naues.*

^m *Plin. hist. lib. 6. c. 22.*

CHAP. III.

Of Baal-Peor, Baal-Tsephon, Baal-Zebub
Baal-Berith, Bel, and the
Dragon.

WHOM the *Hebrews* called Baal, the *Babylonians* called Bel, and although the *Planet of the Sunne* onely at first might be worshipped vnder that name, yet at last it became a common name to many other Idolls, according to that, *There are many gods, many Baalims or Lords, 1 Cor. 8. 5.* As the same *Idoll Impiter* had different names, and different rites of worship, occasioned

sometimes from the different places, as *Iupiter Olympius*, from the hill *Olympus*; *Iupiter Capitoli- nus*, from the *Capitol* hill; *Iupiter Latialis*, from that part of *Italy* which is called *Latium*. Some- times from the different benefits which he was supposed to bestow on men, as *Iupiter Pluvius*, because he gaue *raine*; *Iupiter Lucetius*, because he gaue *Light*; *Iupiter Alcitonans*, from *thun- dring*: So *Baal* had his distinctiue titles, and different rites of worship, sometimes occasioned by the place, as *Baal-Peor*, *Numb.* 25. 3. sometimes from the benefit obtained, as *Baal-Tsephon*, *Exod.* 14. 1. and *Baal-Zebub*, *2 King.* 1. 2. sometimes for some other reason, as *Baal-Be- rith*, *Iudg.* 8. 33.

^a Hieronym. ad
Hos. c. 9. Idem pro-
didit Isidor. Orig.
lib. 8.

^b Hieronym. in
Isai. l. 5. c. 15.

^c Philo Iud. l. 2.
Allegoriar. p. 79.

^d P. Fag. Exod.
14. 1.

Baal-Peor is thought to be that ^a *Priapus*, that obscene *Idoll*, so famous in prophane authors. He was called *Peor*, from the hill *Peor*, mention- ed, *Numb.* 23. 28. as likewise his Temple wherein he was worshipped, standing vpon the same hill, was called *Beth-Peor*, *Deut.* 3. 29. He was worshipped by the *Moabites*, and *Midia- nites*: the *Idoll Chemosh*, *Ier.* 48. 7. is thought to be the ^b same, and I take it to be applied to *Baal-Peor*, by way of contempt, as if one should say, their *blinde god*, according to that in the Psalme, *They haue eies, and see not*. For the first letter ^c *Caph*, signifieth, *quasi*; and מַשְׁחַמֵּשׁ *Musch*, *palpare*, to *groape* or *feele about* in manner of *blinde men*.

Baal-Tsephon is thought by the ^d *Hebrews*, to haue bene an *Idoll made* by the *Egyptian Ma- gicians*,

gicians, and placed in the wilderness, to observe, and stoppe the *Israelites* in their departure from *Egypt*, whence it was termed צפון *Tsephon*, from צפה *Tsapha*, signifying to watch, and observe in manner of a watchman: we may call him *Baal speculator*, as among the *Romans*, because *Iupiter* stayed the *Romans* when they were flying, he was called * *Iupiter stator*.

Baal-zebub, soundeth as much as the Lord of the flies, or a * *Master-flie*, which hath power and authority over the rest, in which respect the Prince of the Devils in the Gospel is termed *Beelzebub*, זבוב *Zebub* signifieth a flie. * This *Idoll* was worshipped by the *Cyrenians*, but principally by the *Ekronites*, because whensoever they sacrificed unto him, the swarms of flies, which at that time molested the country, dyed. But it is certaine, that this was not the alone reason, for they were wont to repaire to him, as to an Oracle, 2 *King*. 1.2. we may call him *Iupiter muscarius*, or *Hercules muscarius*, ^b for the inhabitants of the city *Elis*, sacrificed to *Iupiter* vnder the name of ἀπαιστος (i.) *A driuer away of flies*; and the *Romans* to *Hercules*, vnder the same name. Some Greeke copies in the Gospel read Βεελ ζεβουβ, *Beelzebub*, which change is interpreted to bee, for to shew the greater contempt of the *Idoll*, as if they should say, *Iupiter stercoreus*, זבל *Zebel* signifieth *stercus*, and *Beel* or *Baal* signifieth *Dominus*.

Baal-Berith was the *Idoll* of the *Shechemites*, of his Temple we read, *Judg*. 9.4. ברית *Berith* signifieth

* *Rosin. lib. 2. antiq. Rom. cap. 5.*

† Ζητήσας μύστην
Θαύν. Ανεργάων.
Gregw. Nazianz.
orat. 2. contr. Iu-
d. p. 102.

‡ *Plin. lib. 10. cap. 28.*

^b *Clemens Alexan-
dr. in protreptic.*

ἰ Ἐδωκεν ἰσχυροῖς
τῷ Βαλ, δια-
κλῶ, τῷ δὲ αὐτοῖς
αὐτῶν τις θύον.
Septuaginta in-
terpr. Iud. 8. 33.

signifieth a *covenant*, so that Baal-Berith may be translated *Iupiter federatus*. (i.) ¹ *The God unto whom they bound themselves by covenant*. Concerning Bel and the Dragon, little is spoken, besides what we read in that of the Apocrypha, where the History is described:

CHAP. IV.

Of Dagon.

^a R. David. 1 Sam. 5

THe ^a *Hebrew Doctors* say, that this Idoll Dagon was made from the navill downward in forme of a fish, but from the navill upward, in forme of a man. This they collect from the 1 Sam. 5. 4. The two palmes of his hands were cut off upon the threshold. And furthermore they say, the Idoll Dagon had his name from the Hebrew דַּג Dag, signifying in the holy language, a fish, according to which description we may english him the *Philistims Neptune* or ^{*} *Triton*. Others deriue the name from דַּגָּן Dagan, signifying *corne*, and they ^b say, that he first inuented the vse of the *plough* and *corne*, whence they translate him *Iupiter aratrius*. In this respect wee may call him the *Philistims Saturne*, because antiquity makes ^c *Saturne the first inuenter of husbandry*, and therefore paints him with an *hooke* or *fish* in his hand, as being the fittest *hieroglyphick* for husbandry. Both opinions haue their Authors, and

^{*} Triton non ab-
mitem habuisse
figuram fingitur.
Frons hominem
praefert, in primum
desinit alius. Pier.
Hierogl. lib. 31.
pag. 218.

^b Philo Byblius
apud Euseb. de
prepar. lib. 1. cap. 7.
^c Pier hieroglyph.
lib. 3. p. 228.
idem lib. 56.

and no sufficient prooffe hath beene produced to overthrow either. ^a Yea their are not wanting among the *Jewes* themselves, that say this image of *Dagon* was made in the forme of a man. Notwithstanding Scaliger his coniecture is not improbable, that those who interpret *Dagon*, *Iupiter aratrius*, or *Αγριος*, might mistake and reade שדדאי *Shadai* signifying *Ager*, *A field*; for שדדאי *Schaddai* being the very name of *God*, signifying *Omnipotens*, *Almighty*.

^a R. Levi. 1 Sam. 5.

CHAP. V.

Of the molten calfe.

THe history of the *molten calfe* is at large set downe, *Exod. 32.* where wee reade, that by reason of *Moses* his long absence, the people desired of *Aaron*, *Gods* to be made, whereupon *Aaron* made for them the *molten calfe*. The reason why they worshipped *God* rather in the similitude of a *calfe*, then of any other creature, is generally by expositors conceiued to be, from the corruptions learned among the *Egyptians* who worshipped their Idol ^a *Apis*, otherwise called ^b *Serapis*, in a liuing *Oxe*, and likewise in an image made in the forme and similitude of an *Oxe* with a bushell on his head. This *Oxe* was remarkable for certaine notes and markes, whereby it was differenced from all others. It was *black bodied*,

^a Plin. nat. hist. l. 8.

c. 46. Herodot. l. 2.

Solin. c. 35. aut
aliorum distinctione 45.

^b Alex. Genial. dier.
lib. 6. c. 2.

it.

it had a *white forehead*, a *white spot behinde*, and a *knot vnder his tongue*; for the more curious fashioning and polishing of these marks in the molten calfe, *Aaron* may seeme to haue made vse of his *graving toole*.^d The *Egyptians* repaired vnto this *Oxe* for the resolution of matters doubtfull, as to an *Oracle*, and the manner of consulting with him was thus. The party that repayed vnto him, tendred a bottle of hay or grasse, which if he receiued, then it betokened a good and happy euent; if otherwise he refused it, then it did portend some euill to come. *Thus they turned their glory into an Oxe that eateth grasse*, *Psal.* 106. 20. The Hebrew word in the *Psalme*, translated an *Oxe*, is, *shor*, which I note, because, in my opinion, it giueth light to one of the names by which this *Idoll* was denoted. Sometimes it was called *Apis*, from the Hebrew word *Ap*, signifying a *face*: sometimes *Serapis*, quasi *Schor-apis*, which is nothing else but *Bonis caput*, an *Oxe head*, the very name vsed by the *Fathers* to expresse this *Idolatry*. It is commonly knowne, that this *Idolatry* was deriued to *Israel* from the *Egyptians*, but whence the *Egyptians* first learned it, few haue taught: They doe not coniecture amisse, who interpret the first institution hereof to haue beene in the memory of *Ioseph*, who by his providence relieued both *Egypt*, and other neighbour countries in the seuen yeares offamine. Beside the testimony of no slight *Autors*, there are strong inducements to persuade

בשר
stylosculptorio.

^d Plin. hist. lib. 8. c.
46. It. Alex. Geni.
al. diu. l. 6. c. 2.

שור

^e vplius, Facies פנים

^e Cyprian. de bono
patient. p. 318. vid.
etiam August. p. 73.
It. Tertullian. adu.
Iud. cap. 1.

^e Suidas in Zepa-
mis.
Ruffinus lib. 2. hist.
Eccles. c. 23. Pier.
hierogl. lib. 3. p. 25.

swade it. *First*, both the yeares of plenty and famine were foresignified by the apparition of *Oxen*. *Secondly*, what fitter embleme, (if it had not afterward proued an Idol) to continue the remembrance of a *Ioseph*, (by whose alone care and industry, corne and victuall was prouided in an extreme famine,) than an *Oxe*, the true and liuely hieroglyphick of an industrious husbandman? *Thirdly*, in this, *Suidas* agreeth with others, that *this Oxe was pourtrayed with a busbell on his head*, though others doe more clearly expresse the reason of this portraiture, namely, because of the great quantity of corne measured out by *Ioseph* in that extreme dearth. Concerning the sinne of the *Israelites* in making this *calfe* or *Oxe*, the moderne *Iewes* doe transfer the fault vpon certaine *profelyte Egyptians* who came forth with them; and they say, that when *Aaron* cast their iewells into the fire, these *Egyptians*, contrary to his expectation, by their art *Magick* produced a calfe, to which purpose they vrge *Aarons* owne words, *Exod. 32. 34.* I did cast the gold into the fire, and *thereof came this calfe*; as if his art or will went not with the making thereof, but *of it selfe it made it selfe*. But this answer of his sheweth rather, how vaine the wit of man is in the excuse of sinne; and as his engraving instrument writes downe *Aarons* sin: so the confession of other more ingenuous *Iewes*, proclaimes the *Israelites*, saying that
no punishment befalleth thee Israel, in which
 C c *there*

אין כל
 ישראל
 פורענות
 שאין בה
 אשמה
 מעין
 העגל
 Moses Gerund. vid.
 Munster. Exod. 32.

In Swidast in voce
calves.

there is not an ownee of this calfe. I conclude this, with the analogy betweene the *Egyptian Apis*, and the *molten calfe*: and this consisted in three things. *First*, as there were some *speciall marks in the Egyptian Oxe*: so is it probable that *Aaron*, with his engraving tooles, made the like. *Secondly*, as the *Egyptians* in honour of their *Oxe* celebrated a *solemne feast*, with much singing and mirth: so the *Israelites* proclaimed a *feast* in honour of their calfe. *The people sate downe to eat, and drinke, and rose vp to play*. *Thirdly*, as the *Egyptians Oxe* was at last drowned in the riuer: so *Moses* burnt the *molten calfe*, and beat it to powder, and cast it vpon the face of the water, *Exod. 32.20. Deut. 9.21. Ieroboam* afterward, though vpon other inducements, committed the same sinne; hee thought in his heart, that if the people did goe vp to *Ierusalem* and doe sacrifice in the *house of the Lord*, they would reuolt from him, and returne to the *King of Iudah*: whereupon he set vp *two calves of gold*, the one in *Bethel*, the other in *Dan*; saying vnto the people, It is too much for you to goe vp to *Ierusalem*, *1 King. 12. 28.*

CHAP.

CHAP. VI.

Of Astaroth, Ammonia, Iuno, the Queene
of heauen, Diana of the Ephesians.

AS the sunne was worshipped vnder many names: So likewise the Moone. Astaroth was the Idoll chiefly of the Zidonians, 1 King. 11. 5. 2 King. 23. 13. she had her Temple called the house of Astaroth, in which the Philistims hanged vp Sauls ^a armour after his death, 1 Sam. 31. 10. That the Moone was worshipped vnder this name needes not ^b prooffe: onely ^c some say that Astarte was Iuno: and why may we not say that Iuno is often vsed to expresse the Moone? ^d Both the Moone and Iuno are often called by the name of Vrania. And as the Moone in respect of her light is called Vrania: so in regard of the lesser lights in the heauen, she is called Astroarche, that is, the ^e Queene of the planets; or as Horace speaketh of the Moone; Siderum regina, The Queene of the starres; or lastly, as Virgil speaketh of Iuno; Disum incedo regina, The Queene of the gods. It seemeth very probable, that this is that Queene of Heauen, of which the Prophet speaketh, 1er. 7. 18. 1er. 44. 17. Againe vnto

^a Horum Anathematum oblationem primo didicerunt ab Israelitis. Num. 7. 1 Sam. 31.

^b Ascriptum est in libro Iosepho synonimas interpretari. Astartem lunam esse opinor. Lucian. de Dea Syria.

^c August. super Iud. c. quasi. 16.

^d Astarte Vrania idem omnino valet apud Phonicas, quod Iano Lucina apud Latinos. Deinde Vrania ab Hebraeo נָרְיָא Non in fine adiectio aut per se solum, aut enim Iud quod passim fit à Syris, quasi נָרְיָא vel

נָרְיָא in feminino verò נָרְיָא (i.) Lucidus & Lucida, aut Lucinus & Lucina. Et hinc Græci suum ἡγετον mutuati sunt. ^e Aspartum dicitur, τὰς τῶν ἡσπέρων ἀσπέρων, ab imperio quod in astra exercet. vid. Herodian. lib. 5.

Cc2

whom

whom may wee imagine those ancient heathens to haue performed that solemne worship, which they did on the *Calends*, or first day of euery moneth? was it not to the *Moone*? And yet notwithstanding it is ascribed to *Inno*, whence she is called *Iuno Calendaris*. Lastly, as *Iupiter* & *Ammon* was no other than the *Sun*, and worshipped in forme of a *ramme*: so for ought I see, the *Moone* might be called *Iuno* & *Ammonia*, and worshipped in the forme of a *sheepe*. Sure I am, that the *Hebrew Doctors* describe the images of *Astaroth*, to haue beene made in the forme of *sheepe*, and the word *Astaroth* in the originall signifieth a *flock of sheepe*; and the *Moone* might as well bee called *Ammonia*, as the *Sunne Ammon*, both being so called from their *beat*, which in the holy tongue is called *Ḥammah*, and from thence likewise those images (of which we reade, *Leuit. 26. 30. Isay 17. 8. Isay 27. 9.*) are called *Ḥammanim*, because they were certaine *Idolls* placed vpon the house-top, and so alwaies exposed to the *Sunne*. Furthermore, as *Iupiter* & *Ammon* was painted with *horne*s, so likewise was the *Moone*: why they should bee thus painted, many reasons might bee produced, but chiefly three; the *first* peculiar to the *Sun*, the other common both to *Sunne* and *Moone*. *First*, the *Sunne* was painted with *rammes hornes*, because with the Astronomers the signe *Aries* in the *Zodiack* is the beginning of the yeare. *Secondly*, because as the strength of

† *Macrob. Sat. lib.*

1. c. 15.

‡ *Macrob. Sat. lib.*

1. c. 21.

h *Cal. Rhodig. l.*

18. c. 38.

id. *Kjmchi. 1 Sam.*

31. 10. 11. *Iud. 2.*

13.

h *Ḥammah* *Calr.*
Sol.

1 R. *Solomon in*

Leuit. 26. 30.

m — stat corni-
ger illic

Iupiter. Lucan. l. 9.

vers. 514.

n *Syderum regina*

bicornis

audi.

Luna puellas.

Horat. car. secular.

o *Pier. hieroglyph.*

l. 20.

horned

horned beasts consist in their *horne*s: so the vertue and influence of the *Sun* and *Moone*, is deriued vnto sublunary creatures by their *beames*. Thirdly, because the light of the *Sunne*, and *Moone*, makes the reflection *cornute* or *horne-like*. When *Moses* came downe from *God*, *Aaron* and the people saw that his face *shined*, *Exod. 34.* the *Latine* reads it, *Facies eius erat cornuta*: and hence it is, that *Moses* is painted with *horne*s, which some of the *Rabbines* haue interpreted *horne*s of magnificence: The error grew from the doubtful signification of the *Hebrew* word, signifying *splendor* or *brightnesse*, and also *horne*s.

The *Moone* was also worshipped vnder the name of *Diana*, who although shee were worshipped throughout all *Asia*, yet shee was had in principall esteeme among the *Ephesians*, whence arose that cry, *Great is Diana of the Ephesians*, *Act. 19. 28.* Her greatnesse among the *Ephesians* appeareth partly by her *Temple*, which in one place *Pliny* saith was two hundred and twenty yeeres building, but elsewhere hee saith foure hundred yeeres: partly from the great gaine procured vnto the siluer Smiths in making and selling *siluer Temples of Diana*, *Act. 19. 24.* It is much disputed what those *siluer temples* were; some thinke them to bee *little houses*, or *shrines* (such as were for their smalnesse portable) in forme representing the *Temple of Diana*, and within hauiug the image of *Diana* inclosed, and in this

קורנא מניפיקנציה

cornua magnificen-

cia. R. Solon.

פסוקי חזקוני

קורנא מניפיקנציה

unde Kipar

co'na emma-

unt) significat in

morem cornuum

splendorem radiosq,

emittere.

q. M. Arab. Sator-

nat. lib. 1. c. 15.

Plin. lib. 36. 14.

Plin. 16. 40.

sense *vaidia* is sometimes vsed, to signifie *closets*, or *shyines wherein images were kept*: others thinke certaine coynes or peeces of money, to be called by the name of *Dianaes Temple*, from the similitude of *Dianaes Temple*, engrauen or stamped vpon those coynes: as in *England* we call some peeces of gold the *George*, others the *Angell*, others the *Thistle*, from the impression which they beare. The like custome of naming coynes from their sculpture or impression, was not vnusuall among the * ancients; neither were such coynes vnusuall on which the *Temple of Diana* was engrauen, & these capitall letters added, *DIAN EPHE*. *Theodorus Beza*, in his maior annotations vpon the *Acts*, reporteth, that he hath seene two of these himselfe.

Wee reade of another kinde of idolatrous worship towards the *Moone*, to haue bene * that men sacrificed to her in womens apparell, and women in mens apparell, because they thought the *Moone* to be both *male* and *female*, whence the *Moone* is called by old Authors as well *Lunus*, as *Luna*: And *Venus*, whom *Philochorus* affirmes to be the *Moone*, is termed *Deus Venus*, as well as *Dea Venus*. * Some haue thought that *God* had respect vnto this kinde of *Idolatry*, *Deut. 22. 5.* where men are forbidden to weare womens apparell, & *contra*; but it is more generally and vpon better grounds thought that the promiscuous vse of apparell (whereby the distinction of sex is taken away) is there forbidden.

* Simili prorsus ratione Atheniensium numos quosdam, boues: eorundem Atheniensium alios quosdam, Kôpas (i.e.) puellas: alios Corinthiorum mēdus, pullos: alios Peloponnesiorum, γελύκας, testudinis: alios Romanorum naves vocabant.
 u. M. ierob. Satur. nat. lib. 3. cap. 8.
 Non absimilem idololatram in cultu Veneris prodidit Iulius Firmicus d. errore profan. religion. cap. 4.
 * Maimonid. in more Nebuchim part. 3. cap. 38.

CHAP. VII.

*Of other Gods mentioned in
Scripture.*

THe *Sunne* and *Moone*, which are the greater lights in the Heauen, I take to haue beene the chiefest Idols worshipped by the *Heathen* people. Notwithstanding, their blinde deuotion deified also the other *Planets*, and that numberlesse number of *lesser lights*, called in Scripture *Militia cal.* The *hoste of beauen*, whose seuerall natures, properties, and influences, are not distinctly known. In like manner there is an *hoste of Idols* mentioned in holy writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *chambers of imagery*, wherein all formes of creeping things were pourtrayed on the walls, *Ezek. 8.* It may be termed their *Pantheon*.

In those Colonies which the *King of Ashur* transplanted into *Samarina*, euery one worshipped the *god of his owne Nation*. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Asbima*, the *Auims* made *Nibhaz* and *Tartak*, the *Shepharaims* burnt their children in the fire to
Adram-

^a R. Iarchi. 2 King.
17.
R. David non dis-
sentit.

^b Lucian. lib. 16. de
Syr. Dia.
^c Herodotus in
Euter. p.
^d Cic. de legib. lib. 1.
vid. Traquil. in
Alex. ab Alex. lib.
6. It. Diodor. Sicul.
lib. 1. 18.
^e Alex. Neopolit. lib.
6. cap. 26.
^f Porrum & cepa,
nefas violare &
frangere mosu.
O sanctas gentes,
quibus hac nascun-
tur in hortis
Nominat. Iuuenal.
satyr. 15.

Adrammelech and *Anammelech* the gods of *Shepharuaui*, 2 King. 17. 30, 31. ^a The Hebrew Doctors say that *Succoth Benoth* was the picture of an hen with her chicken; *Nergal* they interpret *Gallum sylvestrem*; *Asuma* a Goat; *Nibhaz* a dog; *Tartak* an asse; *Adrammelech* a mule; *Anammelech* an horse: that such brut beasts should bee worshipped as gods may seeme ridiculous; but the like to haue beene practised among the *Heathens*, profane Authors abundantly testifie. The ^b cocke was worshipped as a God among the *Syrians*; ^c A goat by the *Mendesij*; ^d A dog by others: yea they haue adopted into the number of their gods, ^e Oxen, Lions, Eagles, Wolves, Crocodiles, Cats, Rats, &c. Nay they haue digged their gods out of their gardens, ^f Garlick, leekes, onions, &c. To these may bee added *Nisroch* which was the god of the *Assyrians*, and as it seemeth had his Temple at *Ninene*, 2 King. 19. vlt. and *Esay* 37. vlt. Secondly, רִמּוֹן *Rimmon*, the word signifieth a *Pomegranat*. Concerning this Idol it is much controuersed, whether *Naaman* sinned not in saying, *The Lord be mercifull vnto thy seruant, that when my Master goeth into the house of Rimmon, &c.* 2 King. 5. 18. Reade the words in the *Prater tense*: When my Master went into the house of *Rimmon*, the sense appeares to be a pardon craued for sinnes past, not afterward to bee committed. The same word רִמּוֹן *Bebho*, in going, is put to expresse the time past, in the titles of the *Psalmes* 51. and *Psalm* 54. Thirdly, נֶבֶז *Nebo*, otherwise called *Nabo*,

Nabo, an Idoll of the *Assyrians*, *Ier.* 48. 1. Hee had his name from *prophecie*, נָבִי *Nabbi* signifying a *Prophet*, he seemeth not much to differ from *Zds Balaam*, or *Zds jnnns*, so often mentioned in *Homer*. ² *Diodorus Siculus* maketh them both one, and we may render *Nebo*, the *Assyrians Ammon*, or *Jupiter Vaticanus*: the god of their Oracles.

² *Diodor. Sicul. l. 5. 7a.*

CHAP. VIII.

The severall manners of divine Revelation.

AS *Idolatrie* originally sprang from mistaking of Scripture: so witchcraft and sorcery, (which holdeth neare affinity with *Idolastry*) seemeth to have had its first beginning from an imitation of Gods Oracles. God spake in divers manners, *Heb.* 1. 1. By dreames, by *Vrim*, by *Prophets*, *1 Sam.* 28. 6, 7. when the Lord would by none of these answer *King Saul*, then he sought to a *Witch*. To these might be added Gods speaking from betweene the *Cherubims*, his answering by *Visions*, *Angells* and *voices*: but the chiefe manners of reuealing himselfe, obserued by the *Hebrew* writers, are foure, which they terme ^a *foure degrees of prophesie*, or *divine reuelation*: somewhat therefore being spoken of these, I purpose to explaine the severall sorts of vnlawfull diuinations mentioned in Scripture.

^a *P. Forim in Exod. 28.*

D d

The

The first degree was *נְבוּאָה* *Nebuah*, Prophecy. This was, when God did by certaine visions and apparitions reveale his will.

The second, was *רוּחַ הַקֹּדֶשׁ* *Ruah Hakodesch*, The inspiration of the Holy Ghost, whereby the party was enabled, without visions or apparitions, to prophecy: some shewing the difference betweene these two, ^b addē that the gift of prophetic did cast a man into a trance or extasie, all his senses being taken from him: but the inspiration of the Holy Ghost, was without any such extasie, or abolition of the senses, as appeareth in *Iob*, *David*, *Daniel*. Both these degrees, as likewise *Yrim* and *Thummim*, ceased in the second Temple, whence their ancient Doctors say,

^b D. Kimchi praefat. in Ps.

^c Talmud in Sanhedrin. c. 1.

^c that after the latter Prophets *Haggai*, *Zacharie*, and *Malachie* were dead, the holy Ghost went up, or departed from *Israel*. Howbeit they had the use of a voice or Echo from heaven. In which speech we are not to vnderstand that the Holy Ghost wrought not at all vpon the creatures, or that it wrought not then in the sanctification of men as in former times, but that this extraordinary enabling men to prophesie by the inspiration of the Holy Ghost then ceased; and in this sense, the Holy Ghost was said to haue departed from *Israel*. Vnto this common receiued opinion, that passage might haue reference, *Acts* 19. *We haue not so much as heard whether there hath beene an holy Ghost or no*. That they did not doubt the distinction of persons, appeareth cleare, if that be true which ^d some haue noted, that

^d P. Hagini in Exod. 28.

that the ancient *Jewes* before *Christ* were so car-
techised in that point, that they obserued the
mystery of the *Trinity* in the name יהוה *Iehouah*,
for though the name consisted of *four* letters
in number, whence it was called *Quadriliterum*, yet there were but *three* sorts of
letters in the name, *Yod* signified the *Father*, who
was the beginning of all things: *Vau*, is a con-
iunction copulatiue, and denoted the *third per-*
son in Trinity, which proceedeth from the *Fa-*
ther and the *Sonne*. *He* signified the *Sonne of*
God. The *Rabbines* haue a saying, that *God*
made all things, *In litera He*. They may al-
lude to this, that hee made all things by his
word: he said, *Let there be thus*, and thus,
and it was so: but they may also allude to
the *second person in Trinity*. And furthermore
they note that *He*, is doubled in this name,
to demonstrate both natures of our blessed
Sauour.

The *third degree*, was *Vrim* and *Thummim*.
Vrim signifieth light, and *Thummim* perfection.
That they were two ornaments in the *high-*
Priests brest-plate, is generally agreed vpon: but
what manner of ornaments, or how they
gaue answer, is hard to resolue. ^c Some thinke
them to bee the *four* rowes of stones in the
brest-plate, the *splendor and brightnesse* of which
foreshewed victory, and by the rule of contra-
ries, we may gather, that the *darknesse of the*
stones not shining presaged euill. ^e Others say
it was the name *Iehouah*, put in the doubling of

^c Joseph. antiq. l. 3.
cap. 9.

^e R. Solomon quæ-
admodum refert
D. Kimchi in ra-
dic.

† Talmud in Iona-
nah cap. 6. vid.
P. Fagium in Ex-
od. 28.
* Abbeth din.

the brest-plate, for that was double, *Exod. 28. 16.* Others declare the manner of consulting with *Vrim* and *Thummim* thus. *First*, they say that onely the *King*, or else the * *Father of the Consistory* had power to consult, or to propose the matter vnto the *Priest*, and the *Priest* onely had power to resolue. *Secondly*, that the matter proposed must not be triuiall, but of moment and great difficulty. *Thirdly*, that this holy writing, termed *Vrim* and *Thummim*, consisted of all the *Tribes names*, and likewise of the *Patriarchs*, *Abraham*, *Isaak*, and *Iacob*; so that no letter of the *Alphabet* was wanting. The question being proposed; Some say that the letters which gaue the answer were בולטות (i.) they did arise and eminently appeare about the others. An example they take from the 2 *Sam. 2. 1.* When *Dauid* asked the *Lord*, Shall I goe vp into any of the cities of *Judah*? The *Lord* answered עלה *galeh*, goe-up. Here, say they, *y* appeared out of the name of שמעון *Schimeon*, *h* out of the name of לוי *Leui*, *e* out of the name of יהודה *Iehudah*. Others say, that the letters which represented the Oracle were מטרופה (i.) that they did after a strange manner ioyne themselues into perfect syllables and intire words, and made the answer compleat. Many other opinions might bee reckoned vp, but ^h he spoke best, who ingenuously confessed that hee knew not what *Vrim* and *Thummim* was.

^h R. *Dauid* in *radic.*

The fourth degree was בַּת קוֹל *Bath Kol*, Fi-
lia

lia vocis, the daughter of a voice, or an *Eccho*; by it, is meant a voice from heauen, declaring the will of God; it tooke place in the second Temple, when the three former degrees of prophecy ceased: it gaue testimony of our Saviour; Loe a voice from heauen, saying, *This is my beloued sonne in whom I am well pleased*, *Matth. 3. 17.* It was in truth the prologue, preface, or type of that true voice of the Father, that eternall word which reuealed his Fathers will vnto mankind.

These were the extraordinary meanes by which God reuealed himselfe to his people of old: ordinarily, hee reuealed himselfe by his written word. Notwithstanding the *Hebrews* say, that the law, euen from the first time of its deliuey vnto *Moses*, was twofold: the one committed to writing, which they call *תורה שבכתב* *Thora Schebi'ctab*, the written law: the other deliuered by tradition, *תורה בעל פה* *Thora be'gal pe*, it was also termed their *Kabbala*, from *קבל* *Kibbel*, signifying *Accipere; To receiue or learne*. They say both were deliuered by God vnto *Moses* in mount *Sinat*; but this latter was deliuered from *Moses* to *Ioshua*, from *Ioshua* to the Elders, from the Elders to the Prophets, from the Prophets to those of the great Synagogue, and so successinely to after-ages, till at last it was digested into one booke, containing principally precepts, and directions for those *Israelites*, which inhabited the Holy Land. It is called *Talmud Ierosolymitanum*. It was composed in the yeare of our Lord 230.

This because it containeth but a few constitutions

tions, is but of little use. About 500 yeeres after Christ, then was there a more full and exact collection of their constitutions; for direction of those Jewes which dwelt in Babylon, and other forraigne places; this is termed *Talmud Babylonicum*, and is of greatest use among Authors, it containeth the body of their civil and canon law. This traditionall law, they hold to be as authentique, as their written word, and that Moses receiued it from God, when he receiued the law, for, say they, were it not for this exposition, the Decalogue it selfe might haue beene deliuered * *In hora veloci, in lesse than an houre.*

* בשעה קלה
Moses Kot.
sens. in prasat.

Here we must know that the word *Kabbala*, when it is applied to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sense, and signifieth these *subtilties*, or *mysteries*, which are obserued from the different writing of some letters in the Scripture, from the *transposing of them*, from a *mysticall kinde of Arithmetique*, &c. This was neuer wholly committed to writing. Some instances we haue, Gen. 23. 2. *Abraham came לבכה to weepe for Sara.* Here "because the letter Caph is lesse than the rest, they note that *Abraham wept but a little for Sara*, because shee was old. Again the letter Aleph is found six times in the first verse of *Genesis*; hence R. Elias collected, that the world should endure but six thousand yeeres; because Aleph in the Hebrews computation standeth for a thousand. From the *transposition*

" Baal Turim.

transposition of letters they conclude after this manner; **חֶרֶם** Cherem signifieth an *Anathema* or *excommunication*; by a *Metathesis* or *transposition of the letters*, it is made **רַחֵם** Rachem signifying *mercy*; by another *transposition* it is made **רַמַּח** Ramach, which letters in the *Jewes computation* make 248. which in their anatomy, they finde to be the iust number of members in a mans body. Their conclusion hence is, that if an *excommunicated person* doe truly repent, then his *Cherem* is turned into *Rachem*; his curse turned into a blessing: if hee doe not repent, then his *Cherem* entereth into *Ramach*, the curse entereth into all his members, to the viter destroying of the whole man. Againe, **אִשׁ** Isch, signifieth a man, **אִשָּׁה** Escha, A woman. Hence they note, that in the name of the man there is **י** Iod, which is not in the name of the woman; in the name of the woman there is **ה** He, which is not in the name of the man: both these make **יה** Iah, one of the names of God: these being taken away, in both names there remaine **שׁ** Esch, signifying fire, to shew, that as long as man and wife agree, God is with them, but when they disagree, fire is betweene them. Thus we see what vaine mysteries their Kabbalists obserue.

CHAP. IX.

Their Teraphim.

COncerning the *Teraphim*, two things are especially to bee enquired. *First*, what they were? *Secondly*, for what use? The word *תרפ* *Taraph*, signifieth in generall the compleat Image of a man. *Michal* tooke an image, (a *Teraphim*) and laid it in the bed, 1 Sam. 19. 13. More particularly, it signifieth an Idol, or image made for mens private use in their owne houses, so that these images seeme to haue beene their *Penates* or *Lares*, their household Gods; wherefore hast thou stollen my Gods? my *Teraphim*? Gen. 31. 30. And this man *Michal* had an house of Gods, and made an *Ephod* and *Teraphim*, Iud. 17. 5. Because of the worship exhibited to these Idolls, hence from the Hebrew *Taraph*, or as some reade it *Tharaph*, commeth the Greeke ^a *θεραπεία*, To worship. The manner how these Images were made, is fondly conceited thus among the *Rabbies*; They ^b killed a man that was a first borne sonne, and wrung off his head, and seasoned it with salt and spices, and wrote upon a plate of gold, the name of an unclean spirit, and put it under the head upon a wall, and lighted candles before it, and worshipped it. With such *Laban* spake, say they. But without controuersie, the *Teraphim* which *Michal* put in the

^a ... *θεραπεία*
^b *θεραπεία* Hesiod.
 Ege. *θεραπεία*
^b R. Eliezer. vid.
 Elian *Therap.*

the bed, was a compleat statue or image of a man. The vse of these Images, was to consult with them as with Oracles, concerning things for the present vnknowne, or future to come. To this purpose they were made by *Astrologers* vnder certaine constellations, capable of heavenly influences, whereby they were enabled to speake. The *Teraphims* haue spoken vanity, *Zach. 10. 2.* And among other reasons, why *Rabel* stole away her Fathers Images, this is thought to be one, That *Laban* might not by consulting with these Images discouer what way *Iacob* tooke in his flight.

** Abm Esra. Gen. 31.*

CHAP. X.

The senerall sorts of Divination forbidden.

WE E shall finde, *Deut. 18. 10, 11.* those *Diviners*, which are by the Law forbidden, distinguished into *senev kinde*s. not because there were no other, but they were the most vsuall. 1. *An obseruer of times.* 2. *An Inchanter.* 3. *A Witch.* 4. *A Charmer.* 5. *A consulter with familiar spirits.* 6. *A Wizard.* 7. *A Necromancer.* To these we may adde an *eight* out of *Hof. 4. 12.* consulting with the staffe. And a *ninth* out of *Ezek. 21. 21.* *A consulter with intrals.* 1. The first is *זמן*, An obseruer of times, 2. one that distinguisheth

** Ierchi Levit. 19. 26.*

E c

times

times and seasons, saying, *such a day is good, or such a day is naught, such an hoare, such a weeke, such a moneth is luckie, and such and such unluckie,* ^{vd Kimchi in rad.} *for such and such busineses:* ^b whence those that deriue the word from גַּיִן *Gnaijn*, signifying an eye (as if hereby were meant a *Jugler*, or *Impostor* who deceiueth the eyes of his spectators, by casting a mist before them) vtterly mistake: more pertinently they speake, who deriue it from עִנָּה *Gnoma*, signifying *Time*. But of all I approne those, who deriue it ^c from גַּנָּן *Gnanan*, *A Cloud*, as if the originall signified properly a *Planetary*, or *Starre-gazer*. Hereby he is distinguished from the second sort of vnlawfull *Diuiners*, for hee also was an obseruer of times; the first drawing his conclusions from the colour or motion of the clouds: the second, from his owne *superstitious* obseruation of good and euill euents, happening upon such and such dayes, such and such times: the first seemeth to haue drawne his conclusions *a priori*, from the clouds or Planets, causing good and bad euents: the second, *a posteriori*, from the euents themselves, happening upon such and such times. This *Planetary*, when he obserued the clouds, seemeth to haue stood with his face Eastward, his backe Westward, his right hand towards the South, and his left hand towards the North: except it were from this posture of the *Starre-gazers* body in time of obseruing, I finde no reason why the *Hebrewes* should tearme the *Easterne* part of the world קַדִּיִּם *Kadim* (i.) *The former part of the World:*

the

^c *Aben Ezra* *Leuit.*
19. 16.

the Westerne part *אחור* (i.) The backe part; the South part *ימין* Iamin (i.) The right hand: The North part *שמאל* Shemol (i.) The left hand: that the reason of these denominations is, because Adam was created with his face toward the East, is as vaine, as hard to proue.

2. The second is *מנחש* Menachesch, rendered an *Inchanter*; it importeth rather an *Augur*, or *Soothsayer*. The originall signifieth such a one who out of his owne experience draweth observations, to foretell good or euill to come, as Soothsayers doe by obseruing such and such euents, by such and such flyings of Birds, screechings, or kawings. The Rabbines speake in this wise: ^d He is Menachesch a Soothsayer, who will say, because a morsell of Bread is fallen out of his mouth, or his staffe out of his hand, or his sonne called him backe, or a Crow kewed vnto him, or a Goat passed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore hee will say, doe not this or that to day. The word is vsed, Gen. 30.27. I haue learned by experiences, saith Laban, that the Lord hath blessed mee for thy sake. Againe, Gen. 44.5. Is not this the Cup in which my Lord drinketh? and whereby indeed hee dineth? That is, proneth and maketh triall or experience what manner of men yee are: the Heathen people were very superstitious in these obseruations: some dayes were *Atri*, others *Albi*, some *unluckie*, others *luckie*; on some dayes they counted it vnfortunate to begin battaile, on some mone this vnfortunate to marry.

^d D. Kimbini-
dic.

Mense malum Maio nubere vulgus ait.

Ouid. Fast.

Plura istiusmodi
vid. apud Theo-
phrastum Character.
lib. 1. c. 14.

And as they were *superstitious* in observing *unluckie signes*, so likewise in the meanes vsed to *auert the euill* portended: the meanes were either *words* or *deeds*. * *Deeds*; thus, if an unluckie bird, or such like came in their way, they would *sling stones* at it: and of this sort is the *scratching of a suspected Witch*, which amongst the simpler sort of people is thought to bee a meanes to cure *Witchcraft*. By *words*, they thought to elude the euill, signified by such signes, when they said, *Eis xaxaxax axi*, *In caput tuum recidas hoc omen*; *This euill light on thine owne head*.

The third is מַכַּשְׁפִּי *Mecascheph*, *A Witch*, properly a *Iugler*. The originall signifieth such a kinde of *Sorcerer* who bewitcheth the senses and mindes of men, by changing the formes of things, making them appeare otherwise than indeed they are. The same word is applied to the *Sorcerers in Egypt*, who resisted *Moses*, *Exod. 7. 11*. Then *Pharaoh* also called *Mecaschphim*, the *Sorcerers*. Now the *Magicians in Egypt*, they also did in like manner with their *incantments*. This latter part of the text explaineth what those *Sorcerers* were. In that they are called *Magicians*, it implieth their *learning*, that they were *wise men*, and *great Philosophers*: the word *incantments* declareth the *manner of the delusion*, and it hath the signification of such a *slight*, where-
by the eyes are deluded, for לַבַּטִּי *Labatim*,
there

there translated *inchantments*, impoortheth the glistering flame of a fire, or sword, wherewith the eyes of men are dazeled. The Greeke version doth not vnfitly terme them *cap. iardis, Vnguentarios, seplasiarios*, compounders of medicines, or if you please *complexion-makers*, such artificers who maske men and womens faces with paintings and false complexions. Hence it is, that the Apostle compareth such false teachers, who vnder a forme and shew of godlinesse, lead captiue silly women, to the Egyptian forcerers Iannes and Iambres, who resisted Moses, 2 Tim. 3. 8. These two were of chieftenote. In the *Talmud* they are called *Iohanne* and *Mamre*; by *Numeñius a Pythagorean*, Iannes and Mambres; by *Plinie*, Iamnes and Iotape.

The fourth is *חֹבֵר Chober*, *A Charmer*. The Hebrew word signifieth conioyning, or consociating; either from the league & fellowship which such persons haue with the Deuill, or as *Bodine* thinketh, *because such kinde of Witches haue frequent meetings, in which they dance and make merrie together*. *Onkelos* translateth such a charmer *רַטֵּן Raten*, *A mutterer*, intimating the manner of these witcheries, to be by the muttering; or soft speaking of some spell or charme. The description of a charmer is thus deliuered: *He is a charmer who speaketh words of a strange language, and without sense, and he in his foolishnesse thinketh that these words are profitable: that if one say so, or so, vnto a Serpent, or Scorpion, it cannot hurt a man, and he that saith so or so vnto a man,*

cap. iardis &
ist. mup. &
Suidas.

Talmud tract.
Menachoth cap. 9.
h. Orogen. contra
Celum. lib. 4.
i. Plin. nat. hist.
lib. 30. cap. 1.

Badin. Mag. de
mon. lib. 1. cap. 6.

Maimon. tract.
Idolol. cap. 11. §.
10. 12.

he cannot be hurt, &c. Hee that whispereth ouer a wound, or readeth a verse out of the Bible, likewise he that readeth ouer an Infant, that it may not bee frightened, or that layeth the Booke of the Law, or the Phylacteries vpon a child, that it may sleepe, such are not onely among Inchanters, or Charmers, but of those that generally deny the Law of God, because they make the words of the Scripture medicine for the body, whereas they are not, but medicine for the soule. As it is written, Prou. 3. 22. They shall be life vnto thy soule. Of this sort was that, whereof ^m Bodinus speaketh, That a childe by saying a certaine verse out of the Psalmes, hindred a woman that she could not make her butter; by reciting the same verse backward, hee made her Butter come presently.

The fifth is, *אבן שוול* Schoel Ob, a consuler with Ob, or with familiar spirits. Ob signifieth properly a Botile, and is applied in diuers places of Scripture to Magicians, because they being possessed with an euill spirit, speake with a soft & hollow voice, as out of a Bottle. The Greek calleth them *Εγχεσπιδες*, ^m Ventriloquos, such whose voice seemeth to proceed out of their belly. Such a Diuiner was the Damofell Acts 16. 16. in ^m Saint Augustins iudgement, and is probably thought so by most Expositors, who are of opinion, that the spirit of Python, with which this Damofell was possessed, is the same which the spirit Ob was amongst the Hebrews. Hence the Witch of Endor, whom Saul requested to raise vp Samuel, is said in Hebrew to haue consulted

^m Bodin. Mag. de-
mon. lib. 2. cap. 1.

^m Chrysostom. 1. Cor.
12. Tertulian. adu.
Marcion, lib. 4.
cap. 25.

^m August. 2. de
doctr. Christ. ca. 23.

sulted with *Ob*; but among the *Latine* Expositors, she is commonly translated *Pythoniſſa*, one possessed with the spirit of *Pythom*.

The sixth is *ידעני* *Iddegnoni*, A wizard; in the *Greeke*, hee is translated sometimes *δωδης*, a cunning man. In both languages hee had his name from *knowledge*, which either the wizard professed himselfe to haue, or the common people thought him to haue. The *Rabbies* say he was so called in *Hebrew*, from a certaine beast named by them *ῥαδουα*, in shape resembling a man, because these wizards when they did utter their prophecies, held a bone of this beast betweene their teeth: This haply might bee some diabolicall Sacrament or ceremonie, vsed for the confirmation of the league betweene *Satan* and the wizard. ¶ Profane history mentioneth diuinations of the like kinde, as that *Magicians* were wont to eat the principall parts and members of such beasts, which they deemed propheticall, thinking thereby that by a kinde of *μετεμψυχωση*, the soule of such beasts would bee conueyed into their bodies, whereby they might be enabled for prophecy.

The seuenth is *דורש אל המתים* *Doresch el hammethim*, the *Greeke* answereth word for word, *Ἐμπροσθεν τῶν νεκρῶν*, An inquirer of the dead, a *Necromancer*. Such diuiners consulted with *Satan* in the shape of a dead man. A memorable example wee finde recorded, *1 Sam. 28*. There King *Saul* about to warre with the *Philistims*, (God denying to answer him either by dreames,

P. P. Fag. Levit. 19.
Vtrum Atheniens
bestiam hanc vocat
κατος δ' αιδωδης.
vid. Bodin. Mag.
demon. lib. 1. cap. 6.
p. 89.
¶ Peter. de Mag. p.
57.

or by *Vrim*, or by *Prophets*) vpon the same of the *Witch of Endor*, he repaired to her, demanding that *Samuel might bee raised vp from the dead*, to tell him the issue of the warre. Now that this was not in truth *Samuel*, is easily euinced, both by testimonies of the learned, and reasons. *First*, it is improbable, that *God* who had denied to answer him by any *ordinary meanes*, should now deigne him an answer so *extraordinary*. *Secondly*, no *Witch* or *Deuill* can disturbe the bodies or soules of such as die in the *Lord*, because they rest from their labours, *Rev. 14. 14*. *Thirdly*, if it had beene *Samuel*, he would doubtlesse haue reprocured *Saul* for consulting with *Witches*.

The eighth is, שאל מקלו *Scoel maklo*, A consulter with his staffe, *Hos. 4. 12*. *Jerome* saith the manner of this diuination was thus: That if the doubt were betweene two or three cities, which first should be assaulted, to determine this they wrote the names of the cities vpon certaine staves, or arrowes, which being shaken in a quiner together, the first that was pulled out, determined the ciue.

Others deliuer the manner of this consultation to haue beene thus: The consulter measured his staffe by spans, or by the length of his finger, saying as he measured, *I will goe, I will not goe: I will doe such a thing, I will not doe it*, and as the last spanne fell out, so he determined: This was termed by the Heathens καθομαρτία, or βελομαρτία, Diuination by rods, or arrowes.

The ninth was רוא בכבך *Roe baccabed*, a divi-
ner

^a Vid. Drus. in
Deut. p. 2. 192.

ner by intralls, Ezek. 21. 21. Nebucadnezar being to make warre both with the *Iewes* and the *Ammonites*, and doubting in the way against whether of these he should make his first onser; *First*, he consulted with his *arrowes & staves*, of which hath beene spoken immediately before: *Secondly*, he consulted with the *intralls of beasts*. This practise was generally receiued among the *Heathens*, and because the *liuer* was the principall member obserued, it was called *ἰντροσκοπία*, Consultation with the liuer. Three things were obserued in this kinde of diuination. *First*, the colour of the intralls, whether they were all well coloured. *Secondly*, their place, whether none were displaced. *Thirdly*, the number, whether none were wanting; among those that were wanting, the want of the liuer or the heart chiefly presaged ill. That day when *Iulius Caesar* was slaine, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.

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THE
FIFTH BOOKE.
Of their Consistories.

CHAP. I.

*Their courts of iudgement, especially their
Ecclesiasticall Consistory.*



Here were in *Israel* distinct
courts, consisting of distinct
persons, the one principally
for Church businesse, the
other for affaires in the
common wealth, the one an
Ecclesiasticall Consistory,

** Iunius anagl.
expo. Deut. 17.*

the other a *Ciwill iudicatory*: of these, and their
seuerall censures, and punishments, it remaineth
now to be spoken.

These different Consistories or Courts o
iustice, we finde first distinguishd, *Deut. 17. 12.*
*He which will not hearken vnto the Priest or vnto
the Iudge.* Where the people of *Israel* are di-

Ff2

rected,

rected, in what cases, and to what persons they should make their appeales from inferior courts; Namely to the *Priest in matters spirituall, or ceremoniall*; and to the *Iudge in matters civil, or criminall*. These two Courts are more plainly distinguished, 2 *Chron* 19. where *Iehosaphat* reforming many abuses in Church and Common-Wealth, first appointed throughout all the fenced cities of *Judah*, *secular Iudges*, to determine criminall causes, *vers*. 5. And at *Ierusalem* he appointed a *spiritual Court* consisting of *Levites, Priests, and the chiefe Fathers of Israel*, *vers*. 8. And in causes spirituall for the Lord, *Amariah* the high Priest was chiefe: in causes criminall for the King, *Zebediah* was chiefe, *vers*. 11. likewise, the *Prophet Ieremiah* is condemned to die, by the *consistory of Priests*, *Ier*. 26. 8. But by the *consistory of the Princes, or secular Iudges, sitting in the gate*, he was absolved and discharged, *vers*. 16. yea although the tyranny of *Absiochus*, and the troublesome times ensuing, had bred such a confusion in matters of government among the *Jewes*, that an evident distinction can hardly be found in the *new Testament*: yet some footsteps and imperfect tokens of both courts are there observable. Principally, *Matth*. 21. 23. *It*. *Matth*. 26. 3. The chiefe Priests, and the Elders of the people, are named as two distinct *Consistories*: and each Consistory seemeth to bee differenced by its proper name; the *secular Consistorie* termed *synagoga*, *A councell*: the *spirituall* termed *synagoga*

a Synagogue. They will deliuer you up to the coun-
cells, and they will scourge you in their Synagogues.
Mat. 10. 17. Hence that great assembly of Pro-
phets and holy men, called together by *Efra* for
the reformation of the Church, after their re-
turne from Babylon, is called *Synagoga magna*,
Their great Synagogue.

The office of the Ecclesiasticall Court, was to
put a difference betweene things holy and un-
holy, and betweene cleane and uncleane; *Leuit.*
10. 10. and to determine appeales in controuersies
of difficulty. It was a representatiue Church.
Hence is that, *Dic Ecclesia*, Mat. 18. 16. Tell the
Church, because vnto them belonged the pow-
er of Excommunication, the seuerall sorts of
which censure follow in the next Chapter.

Onely here take notice, that as in the ciuill
Consistories, consisting of seuentie Iudges, which
was the supreme Court; there were two sate
as chiefe, namely one whom they termed *Nasi*,
the Lord chiefe Iustice; and the other, whom
they termed, *Ab beth din*, the Father of the Se-
nate: so in the Ecclesiasticall Consistory, the high
Priest and his Sagan, or second high Priest, sate
chiefe there, 2 *King*. 23. 4. ^b That the high
Priest sate in the *Sanhedrim* necessarily is an er-
ror, for he was not elected into that company,
except he were a man of extraordinary wise-
dome. Againe, note that sometimes both *Con-*
sistories assembled together, as often as the
matters to be determined, were partly *Cerema-*
niall, partly *Ciuill*, partly belonging to the

Moses Katsenjam
Sanhedrim.

Church, partly to the *Common-wealth* : which being not noted, causeth the *Courts* not to bee distinguished by many *Expositors*. This meeting and ioyning of both *Consistories* often appeareth in the *Gospell*. The *chiefe Priests* and the *Elders* meet together.

CHAP. II.

Of their Excommunication.

They had three degrees of *excommunication*. The first was called in the *N. T.* a casting out of the *Synagogue*, *Ioh. 9. 22.* by the *Iewes* ^a *Niddui* (i.) a separation, or putting away. ^b It signified a separation from all commerce or society with any man or woman, for the distance of foure cubits ; also from eating or drinking with any ; from the use of the marriage bed ; from shawing, washing, or the like, according to the pleasure of the *Iudge*, and the quality of the offence : It was offorce thirty dayes, yet so that they might bee shortened, vpon repentance. Hee that was thus *excommunicated* had power to bee present at *Diuine seruice*, to teach others, and learne of others ; he hired seruants, and was hired himselfe, but alwaies on condition of the forelaid separation. If hee remained impenitent, according to the pleasure of the *Iudge*, his punishment was increased, either to the

נִדְּוִי Significat
hec vox Separatio-
nem, Elongatio-
nem, deducitur à
verbo נָדָה
Separauit, Hinc
etiam proscriptus,
profligatus, aut
separatus quispiam
dicitur נִדְּוִי
^a Buxtorf. ex Rab-
binis Epistol. Hebr.
p. 55.

the doubling or the tripling of the time, or to the extending of it to his liues end; his male children were not *circumcised*; if he died without repentance, then by the sentence of the *Iudge*, a *stone* was cast vpon his *coffin*, or beire, to shew that he was worthy to be *stoned*. They mourned not for such a one with solemne lamentation, they followed him not vnto the graue, nor buried him with common buriall.

The second was called in the *N. T.* a *gining one ouer to Satan*, 1 Cor. 5. 5. By the Iewes *חרם* *cherem*. For the better vnderstanding of this word, we must know, that it is not vsed in this sense in the *Old Test.* There we shall finde it applied to *persons*, or to *things*; if to *persons*, then it signifieth a *denoting of them to God by their death*, *Leuis. 27. 29.* If to *things*, then it signifieth a *denoting of them vnto God*, by separating them from ordinary vse: hence it is, that *Achan* is punished for stealing the *denoted thing*, *Iosh. 7.*

Persons thus *denoted* were termed by the *Greekes* *ἀναθήματα*, and *denoted things* *ἀναθήματα*. Notwithstanding, in the *Apostles* time, both *Cherem*, and *ἀνάθημα*, signified a *second degree of excommunication*, differing from the former, *First*, because it was not done in a *private court*, but published in the audience of the *whole Church*. *Secondly*, maledictions, and curses were added out of the law of *Moses*. At the publishing hereof candles were tinned, and when the curses were ended, they put out the candles,

*Ἐν δὲ τῇ ἀνάθημα
παρὰ δὲ τῇ ἀνάθημα
homines sacros,
(1.) quorum capita
inferia dicata sunt
& denota: ἀνάθημα
παρὰ τὸν δὲ δόματα
δὲ τῇ ἀνάθημα*

dles, in token that the excommunicate person was *deprived the light of heauen*. This kinde of *excommunication* was exercised against the *incestuous person*, 1 Cor. 5. 5. And against *Hymeneus and Alexander*, 1 Tim. 1. 20.

The third was called in the *N. Test.* by the *Syriake* name *Maranatha*, 1 Cor. 16. That is, *the Lord commeth*. *Maran* signifieth *the Lord*; and *Asha*, *commeth*, and this they say was instituted by *Enoch*, *Judg.* 14. The *Jewes* called it *Schammatha*, the etymology of which word I finde to be twofold. Some say it foundeth as much as *Maran-asha*, *the Lord commeth*,⁴ *Schem* signifying *the Lord*; and *Asha*, *commeth*:⁵ others say it foundeth, *There is death*, *Schem* signifying *there*; and *Mitha*, *death*. Hence we may render it an *excommunication to death*.⁶ And this is thought to be the reason of that phrase, 1 Joh. 5. 16. *There is a sinne unto death*, (i.) which deserueth *excommunication to death*.⁷ *R. Gersom* forbade the breaking open of letters, vnder the penalty of all three sorts of *excommunication*. And this was termed *Excommunicatio in secreto nominis tetragrammati*: see the forme hereof in the Chapter of the Sadduces.

In the *Greeke Church* there were⁸ *four degrees of this censure*. 1. *Εἰς αἴρεσιν*. Those were censured with this degree, who were onely *barred the Lords Table*: as for entrance into the *Church*, hearing the Word, praying with the congregations, they enioyed equall liberty with *other Christians*, they might stand by and behold

⁴ **DOMINUS**,
נָשָׂא.

⁵ **ΕΛΙΑΣ** Thibites

in radice
אֶשָׁא

⁶ **בְּרִיתָא**

⁷ *Bertram de*

Politia Iudaic. cap.

2. p. 21.

⁸ *Euxio* of *Epist.*

Hebr. p. 59. in dorso

epistolae subijci so-

lebat hec abbrevia-

tura **אֶשָׁא**

בְּרִיתָא

i. prohibitum est per

an. libem. R. Ger-

son luminis capiti-

uitatis (scilicet signa-

re has literas.)

⁹ *p. id. Iustellus* notus

in cod. ecm. cano-

num Eccles. vni-

uers. ad canon. 25.

Bezzarminus de

pauit. l. 1. c. 22. &

Casaubon. Exercit.

p. 52. obseruant

quintum gradum,

quem ille ἰσχυρισμῶν

alter ἰσχυρισμῶν

ap-

pellat.

behold others receiue the *sacrament*, but themselves did not partake thereof, whence they were called *Stantes*. 2. *Communians*, concerning this censure, all that I reade of it is thus; That hee, that is *thus censured*, hath admittance into the Church,¹ but his place must be *behinde the pulpit*, and he must depart with the *Catechumens*, (that is, such *Pagans* who were gained to the *Christian* faith, but not fully admitted into the Church, because they wanted baptisme) and therefore, that they might not pray promiscuously with other *Christians*, there was a place behinde the *quire of the Church*, in manner of cloysters, allotted to them, and was from them called * *Catechumenium*: This I take to be the place for this *second degree of excommunication*, so that the force of this censure I thinke to consist in these three things. First, they were *barred the Lords Table*. Secondly, they might *not stand by at the administration of the Lords supper*, (which was allowed in the first degree) and this appeareth clearely, because the *Catechumens* departed alwaies at the celebration of the communion; for to them principally, it was said, *Ite missa est*. Thirdly, though they might *Commovir*, *fall downe on their knees and pray*, and were thence called *Succumbentes*, yet this they might not doe in the congregation, but only in that place *behinde the quire or pulpit*, which was allotted to the *Catechumens*, and in this also this *second degree* differeth from the *first*. The third sort of censure was *anathematizatio*, the party *thus*

¹ Vid. Institut. loco citato.

^{*} Hostin. de Temp. p. 88.

censured was permitted to come no farther than the *Church porch*, where it was lawfull for him to heare the Scriptures read, but not to ioyne in praier, nor to approach the *Lords Table*, whence such were termed *Audientes*. The fourth and last sort was *excommunicati*; persons vnder *this censure*, stood quite without the *Church*, requesting those that entred in, with teares and weeping to petition the *Lord* for mercy toward them, whence they were called *Plorantes*.

Seeing it is commonly thought, that *Cain* was censured by the *first degree of excommunication* called *Niddui*, and that the last called *Schammatha* was of *Enochs institution*; both these being of such antiquity, I dare not say, that the *three degrees of Excommunication* were borrowed from the *three sorts of uncleannesse*, which excluded people out of the *three camps*, though there was an observable proportion between them. *Niddui*, may be paralleld with the exclusion out of the *camp of God alone*, which befell those that were defiled by touch of the dead. *Cherem*, may be compared to the exclusion out of the *camp of God, and the campe of Levi*, which befell those that were defiled of an issue. *Schammatha*, may be compared with the exclusion out of all *three camps, the campe of God, the campe of Levi, and the campe of Israel*, this befell those that were defiled of leprosie, and from the *Jewes* it is probable that the *Greeke and Latine Churches* borrowed their *degrees of Excommunication*.

CHAP. III.

*Their ciuill Consistories, what persons
were necessarily present in
them.*

IN many things, men might be sinfull in respect of Gods law, though not liable to punishment, in respect of mans; Thou shalt not avenge, nor be mindfull of wrong, *Leuit* 19. 18. which the *Hebrewes* explaine thus, To avenge, is to deny a good turne to one who formerly denied him. To be mindefull of a wrong, is to doe a good turne to one who formerly would not doe so much for him; but at the doing thereof, to vpbraid the other of his vnkindnesse. They illustrate it thus: when *Ruben* saith to *Simeon*, Lend me thy hatchet; he answereth, I will not lend him: Afterward *Simeon* hath need to borrow an hatchet of *Ruben*, and saith vnto him, Lend me thy hatchet; *Simeon* saith vnto him, I will not lend him, thou wouldst not lend me thine: this is נקימה *Ne-kima*, *Auengement*. Now when *Ruben* saith to *Simeon*, lend me thy hatchet; hee answereth, I will not lend him; afterward *Simeon* borroweth an hatchet of *Ruben*, *Ruben* saith, Loe I will lend it thee, I will not deale with thee, as thou dealtest with me, this is נטירה *Netira*, *Minde-*

fulnesse: both these were sinfull, but not liable to mans iudgement.

In all *cinill Courts*, five sorts of persons were alwaies present. 1. *Judges*. 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *Witnesses*. In the *supreme Court*, there was one that was chiefe ouer all the other *Judges*, they called him in *Hebrew*, *Nasi*; in *Greece*, ἀρχεγυ, *The Prince*. His leaue was craved for the triall of actions: The *witnesses* were at least two, *Deut.* 19. 15. If they were false, they punished them with a *Talis*, the same punishment which hee intended against his brother, *Deut.* 19. 19. The *Notaries* were two,

° *Moses Kotsenf. in Sanhedrim.*

° *Drus. praelerit. Mat. 25.*

° *Moses Kotsenf. in Sanhedrim.*

° one stood on the *right hand*, to write the sentence of *absolution*, and what was spoken in defence of the party; the other stood on the *left hand*, to write the sentence of *condemnation*, and the obiections against the party. ° *Drusius* thinks that *Christ* speaking of the last iudgement, had reference to this. *Hee shall set the sheepe on the right hand, and on the left the goats, Matth.* 25. 23. The *Officers* were in manner of *Shreiffes*, they were present to execute what the *Judges* determined, whence they caried vp and downe ° their *staves* and *whips*, as the *Consuls* at *Rome* had *rodde*s and *axes* caried before them, for the readier execution of iustice. In *Hebrew* they are called שוטרים *Schoterim*, by the *septuagint* sometimes ὑπομαρκισ; in our *English* translation, commonly *Officers*, and by *Saint Luke*, ὑπομαρκισ, for doubtlesse there is allusion vnto them, *Luke* 12. 58. When thou goest

goest with thine aduersary (אֶתֶרֶם) to the *Magistrate*, as thou art in the way, giue diligence that thou maiest be deliuered from him, lest he hale thee to the *Judge*, and the *Judge* deliuer thee to the *Officer*, &c. The *Pleader* was called בעל ריב *Baal rib*, hee stood on the right hand of the party cited into the *Court*, whether he pleaded for, or against him. The *Lord* shall stand on the right hand of the poore, to saue him from those that iudge his soule, *Psalme*. 119. 31. that is, the *Lord* shall pleade his cause. And *Satan* stood at the right hand of *Ioshua*, *Zach*. 3. 1. that is, to accuse him, or pleade against him. When *Saint Iohn* speaketh, If any man sinne, we haue an *Advocate*, 2 *Iohn* 2. 1. he alludeth vnto this *Baal rib*, or *Pleader*. The *Judges*, they examined and determind matters, and after examination, sentence was pronounced by the *Judge* in this manner; *Tu N. iustus. Tu N. reus. Thou Simeon art iust, Thou Ruben art guilty*: at the pronounciation of which, the guilty person was dregged to the place of execution: *When he shall be iudged, let him bee condemned*, *Psalme* 109. 7. the *Hebrew* is, *Let him goe out wicked*.

The manner of sentencing persons, varied in most countries. The *Iewes* by a simple pronounciation of sentence, both absolved men, and condemned them. The *Romans* gaue sentence by casting in tables, into a certaine box, or vrne prepared for the purpose: if they absolved any, they wrote the letter *A*, in the ta-

* *Rosin. Antiq.*
Rom. 4. 9. 24.

a Erasmi. Adag.
 © prafig.

ble, it being the first letter of *Absoluo* : if they would condemne any, they cast in a table with C, written in it, which is the first letter of *Condemno* : If the matter were hard to determine, they would cast in other tables with N. L. signifying, *Non liquet*. The ^a *Grecians* in like manner vsed three letters; © was a token of *condemnation*, which occasioned that of *Persius*,

Et potius es nigrum, vitio prafigere theta.

T was a token of *absolution*; Λ of *ampliation*. Others signified *condemnation*, by giuing a blacke stone; and *absolution*, by giuing a white stone.

*Mos erat antiquis, niueis atrisq; lapillis,
 Hos dampnare reos, illos absolvere culpa.*

Ouid. Metamor. 15.

To this there seemeth to be allusion, *Rev. 2.*
 17. To him who *ouercommeth*, I will giue a white stone, that is, I will *absolue* and *acquit* him in the day of iudgement.

Note these three phrases, *ἀναστῆναι εἰς κριτήριον*, *to rise up to iudgement*; *ἀναστῆναι ἐκ νεκρῶν*, *To rise up in iudgement*, *ἐξελθὲν ἀπὸ τοῦ βλαβερῶν*, *To depart guilty*. The first, is applied to the Judge in the execution of iustice. When God rose up to iudge, *Psalms. 76. 10.* That is, *to execute iudgement*. The second, is applied to the party preuailling in iudgement. The men of Nininie shall rise up in iudgement with this generation, *Matth. 12. 41.* That is, shall be iustified before this generation. The last, is applied to the party condemned, *Psalms. 109. 7.*

Let

Let him depart guilty or wicked. The ungodly shall not stand in iudgement, Psalm. 1. The like phrasēs were in vse among the Romans. *Stare in Senatu*, To preuaile in the Senate. *Causa cadere*, To be cast in ones suit. But these phrasēs among the Romans, I thinke to haue beene taken out of their fence-schools, where the set positure of the body, by which a man preparerh himselfe to fight, and grapple with his enemy, is termed *Status*, or *Gradus*, as *Cedere de statu*, To giue backe; *Gradum, vel statum seruare*, To keepe ones standing: and from thence haue those elegancies beene translated into places of iudgement.

CHAP. IV.

The number of their ciuill Courts.

THEIR ciuill Courts were two, סנהדרין גדולה *Sanhedrim gedola*, the great Consistory, or supreme Senat, סנהדרין קטנה *Sanhedrim Ketanna*, the lesser and inferior Court. Thus I finde them diuided generally by the Rabbines, and although the latter was subdiuided as will after appeare; yet in old time, there were onely two first branches, which diuision our Saviour Christ seemeth to haue followed, calling the lesser court *ἡ κρίσις*, by the name of *Iudgement*: the greater *ἡ συνέσις*, by the name of a *Councell*. Whosoever is angry with his brother vnaduisedly, shall be culpable of

of *Iudgement*. Whosoeuer saith vnto his brother *Raca*, shall be worthy to bee punished by the *Councell*: whosoeuer shall say *foole*, shall be worthy to be punished with the *fire of Gehenna*, *Matth. 5*. In which words, as there is a *gradation of sinne*. 1. *Anger*, a passion of the minde, 2. *Raca*, ^e scornfull or sleighting speech, as, *Tut, Tush, &c.* 3. *Foole*, reproachfull and opprobrious names: So likewise there is a *gradation of punishment*. 1. *Iudgement*, a lesser court. 2. *A Councell*, the greater court. 3. The *fire of Gehenna*: Now *Gehenna* was a valley, terrible for two sorts of fires in it; *First*, for that wherein men burnt their children vnto *Moloch*. ^f *Secondly*, for another fire there continually burning, to consume the dead carcasses, and filth of *Ierusalem*; partly for the terribleness of the first, and partly for the contemptibleness of the place by reason of the second fire, it was a *type of hell fire is selfe*. We may resolute that text thus, *Anger* deserued the punishments of the *lesser court*. *Raca*, the punishments of the *greater*: And *Foole*, deserued punishments beyond all courts, euen the *fire of Gehenna*.

The *greater court* by way of excellency, was called the *Sanhedrim*, which word came from the Greeke *συνεδριον*, a place of *iudgement*: It was also called בית דין *Beth din*, the *house of iudgement*. It was distinguished from the other Courts, *First*, in respect of the *number of the Iudges*, which were *seuenity one*; according to the command of *God* to *Moses* at their first institution,

^e *Raca non grandis alicuius est sermo conuicti, sed magis e contemptu natum est, & neglectu dicentis. Chrysost. homil. 16. in Mat.*

^f *David Kimchi Psal. 27. 13.*

^e *Moses Katsens fol. 126. col. 2.*

stitution, *Num.* 11. 16. Gather vnto me *seuentie* men of the *Elders* of *Israel*, whom thou knowest that they are the *Elders* of the people, and gouernors ouer them, and bring them vnto the tabernacle of the congregation, and let them stand there *with thee*. From the latter words of this Text, it is obserued that there were *seuentie* besides *Moses*, and therefore after his decease, they alwaies chose one *chiefe Iudge* in his roome, not reckoning him among the *seuentie*, they called him נָשִׁיךְ *Nasi*, the *Prince*, or *chiefe ouer the seuentie*. These *seuentie* are^b thought to be chosen *six* out of *euery Tribe*, saue the *Tribe of Levi*, out of which onely *four* were chosen. * Others thinke the manner of their choise was thus, Six of euery tribe had their names written in little scrolles of paper, in *seuentie* of these scrolles was written זָקֵן *Zaken*, *Senex*, an *Elder*; in the two other חֶלֶק *Chelek*, *Part*, A *Part*; these scrolles they put in a pitcher or vrne, and those that pluckt out a scrolle wherein *Elder* was written, were counted amongst the number of the *Iudges*: those that pluckt out the other scrolles, in which a *Part* was written, they were reiected, *Num.* 11. 26. The senior of these *seuentie* was called אב בית דין *Ab beth din*, the *Father of the iudgement Hall*. Theⁱ whole seat or bench of *Iudges*, sat in manner of an halfe circle, the *Nasi* sitting in the middest aboue the rest, the others sitting round about beneath, in such manner that the *Father of the Iudgement Hall* sat

^b *Franc. Iunius*
Analytic. expf.
Num. 11.
^{*} *Solom. Iarabi.*

Num. 11. 26.
ⁱ *Moses Kotsenf.*
fol. 136. col. 2.

next to the *Nasi*, on the right hand. The *lesser consistory* was subdiuided into two sorts, one consisted of *twenty three Aldermen* and two such *Consistories* there were in *Ierusalem*, the one at the *doore of the Court before the Temple*, the other at the *doore of the Mountaine of the Temple*: yea, in euery Citie throughout *Israel*, where there were sixscore householders, such a Consistory was erected: the other sort of *lesser Courts* consisted onely of a *Trimuirat*, *three Aldermen*: and this was erected in the lesser Cities, which had not the number of sixscore householders.

* *Moses Kotsen*
ibid.

The ^k second difference betweene the *greater Consistory* and the *lesser*, was in respect of the place. The *seuenty* sat onely at *Ierusalem* within the *Court of the Temple*, in a certaine house called *לשבת חגזית*. *Lischath hagazith*, *The paved chamber*, because of the curious cut stones wherewith it was paved: by the *Greekes* it was called *λίσθημα*, the *pauement*. *Pilat* sat downe in the iudgement seat, in a place called the *pauement*, *Ioh. 19. 13*. The other *Consistories* sat all in the *gates of the Cities*. Now because the gates of the Citie are the strength thereof, and in their gates their Iudges sat; hence is that, *Mat. 16, 18*. *The gates of hell shall not overcome it*, that is, neither the *strength*, nor *politic of Satan*.

† *Deut. 17. 8.*

Lastly, they differed in respect of their *power and authority*: the *Consistorie of seuenty* received [†] *appeales* from the other *inferiour Courts*, from that

that, there was no appeale: againe, the *Consistorie* of three sat not on life and death, but onely on petty matters, as whipping, pecuniary controuerfies, and such like; the other of twenty three sat on life and death, but with a restrained power, they had not authority to iudge an whole tribe, the high Priest, false Prophets, and other such weighty matters: this belonged onely to the *seuenty in Ierusalem*: ^{m Cuius de rep.} Hence is that, ^{Hebr. pag. 109.} *O Ierusalem, Ierusalem, which killest the Prophets, Luk. 13. 34.* The meanes how they tryed a false Prophet was thus, they obserued the iudgements which he threatned, and the good which he prophesied to a place, if the iudgements tooke not effect, this did not argue him a false Prophet, because God was mercifull, as in the case of *Ezekiah*; and the people might repent, as the *Ninenites* did: but if he prophesied good, and that came not to passe, they iudged him a false Prophet. The ground of this triall they make the words of *Jeremiah*, *The Prophet which prophesieth of peace, when the word of the Lord shall come to passe, then shall the Prophet be knowne, that the Lord hath truly sent him, Jer. 28. 9.*

The Colledge or company of these *seuenty*, exercised iudgement, not onely vnder the *Kings* and *Iudges*, ^{n P. Galatin. lib. 4. cap. 5.} but their authority continued in times of vacancies, when there was neither *Iudge* nor *King* to rule *Israel*, and it continued vntill ^{* Ioseph. Antiq. lib. 14. cap. 17.} *Herod* put them downe, and destroyed them, to secure himselfe of the Kingdome.

Here some may obieſt, that there were no ſuch *Courts*, or their liberty much infringed in *Samuels time*: For he went from yeere to yeere in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, and iudged *Israel* in all thoſe places, 1 Sam. 7. 16. To which, I take it, we may ſay, that as the *Emperours of Rome* had power to ride Circuits, and keepe *Aſſiſes*, which was done without any infringement of the liberties of their *Senat*: So the *Kings* and *Iudges* in *Israel*, had the like power, and yet the authority of their Courts ſtood firme. This kinde of iudging by keeping of *Aſſiſes*, the *Romans* termed *ſeſſio iudicis*, the other *βουλὴ πρυτανικὴ*.

CHAP. V.

Properties required in Iudges, and the manner of their election.

THe Law of God required theſe properties in *Iudges*. 1. *Wiſedome*. 2. *Underſtanding*. 3. *Integrity*. 4. *Courage*. Deut. 1. 13. Other are reckoned, Exod. 18. 21. namely, 5. *The feare of God*. 6. *Love of truth*. 7. *Hating of couetouſneſſe*: to theſe may be added the eighth, namely, *having no reſpect of perſons*, Deut. 1. 17. Theſe two laſt eſpecially, the *Heathens* required in their *Iudges*: whence the * *Thebans* painted *Iuſtice without hands, and without eyes*, to intimate that *Iudges* ſhould receiue no gifts,

nor

* Plutarch. de Iſide.

nor be swaied with *sight of persons*.

The ^b Jewes adde many more. 1. That they should be free from all blemish of body. 2. That they should be skilled in the seventy languages, to the intent that they might not need an Interpreter in the hearing of Causes. 3. That they should not be far strooken in yeeres; which likewise was required by the Romans in their Iudges, as appeareth by that common adage, *Sexagenarius de ponte*. 4. That they should be no Eunuches, because such commonly were cruell. 5. That they should be Fathers of children, which they thought was a speciall motive to mercy. 6. That they should be skilfull in Magicke, without the knowledge of which, they were not able to iudge of Magicians.

^b Moses Kotsf. in Sanhedrin.

That there might be a sufficient supply of able men to succeed in the roome of the Iudges dying, there sat ^c three benches of others beneath, whom they called ^d *Talmidi Chacansim*; Schollers of the wise men: out of these they made their election, and two of these alwaies accompanied the condemned person to the place of execution.

^c Moses Kotsf. ibid.

^d תלמידי חכמים
Discipuli sapientum.

Their inauguration of Iudges was twofold. At first, by imposition of hands vpon the head of the party, after the example of Moses laying hands on Ioshua: this imposition of hands was not held lawfull, ^e except it were in the presence of five or three Iudges at the least. Afterwards it was by saying a certaine verse; ^f *Loe thou art associated, and power is given thee to iudge of penalties*. Hence is that saying of Galatinus out of the Tal-

^e Petr. Galatin. lb. 4. cap. 5.

הרי את
קמוץ ויש
לך רשות
לדון אפילו
דיני קנסות
Mamon. in San-
hedrin, cap. 4.

mod. Institutio indicum, aut manus fiebat, aut nomen tantum.

Obserue here that *Samuc*, which I render *associated*, doth not alwaies signifie a man licensed to the discharge of some publique office by the *imposition of hands*; for here it is applied to those, who were *not admitted by imposition of hands*. No, the reason why these words *Semica* and *Semicuth*, are generally by all expositors, *Jewes*, and *Christians*, translated the *imposition of hands*, is because this solemne kinde of licensing termed *Semica* or *Semicuth*, was in old time vsed onely towards two sorts of men in their admission, towards *Rabbies*, and towards *Iudges*; which kinde of permission, because it was not performed towards either of them without this ceremony of *imposing hands*; hence these two words haue beene translated the *imposition of hands*, whereas properly they signifie nothing else, but an *association*, an *approximation*, or *conioyning of one into the same corporation or company*, of which he that doth *associate* and *give admission*, is a *member*.

CHAP. VI.

Ceremonies common in all capitall iudgements.

IN their greater punishments which deprived of life, some *ceremonies* were *common* to them all.

First

First, the Iudges were to use deliberation in all causes, but especially in matters capitall. There were foure causes, saith ^a *Jonathan* in his *Targum*, that came before *Moses* (he nameth none in particular, but what they were, we shall presently learne out of other records) two of these were not waightie: in these he hastened; two more materiall, concerning life and death; in these he delaied. ^b *Caterum tam de his, quam de illis dicebas, Non audini.* Of both the lighter, and waigh-tier causes, *Moses* said, I haue not heard, to wit, from the Lord: to shew, that a deliberation and consultation as it were with God, ought to be in all iudgements, before sentence bee pronounced, these foure causes are named in ^c *other Records*. The two lightest are. 1. The matter of uncleauenesse, debarring the people from the Passeouer, *Numb.* 9.9. Secondly, the case of *Zelophebads* daughters, *Numb.* 36.10. The two waigh-tier are. 1. The cause of the blasphemour, *Leu.* 24.13. Secondly, the case of him that gathered sticke on the Sabbath, *Numb.* 15.35. In all these iudgements there is, *The Lord spake vnto Moses*. And in the first, which was counted among the lighter causes (because it was not on life and death) euen there doth *Moses* in a solemne manner bespeake the people to stand still, *Es ego audiam, And I will heare what the Lord will command.* Notwithstanding wilfull delais in iustice maketh the Iudge vnrightheous, In that vnrightheous Iudge, from whom the Wid-dow wrested sentence by importunity, wee read not of

^a *Targum Ionath.*
Num. 9.8.

ובאלון
ובאלון
אמר משה
לא שמעית
Ionath.

^c *Targum Hierosol.*
Num. 9.8.

of any other fault in him, but delay, *Luk. 18. 6.*

Secondly, the party accused was placed on some high place, from whence hee might be seene and heard of all the people: *Set Naboth, In capite populi, on high among the people, 1 Kings 21. 9.*

^a *Dras. praterit.*
Mat. 27.

Thirdly, the Judges and the Witnesses did (when sentence was pronounced) put their hands vpon the condemned persons head, and said, *Sanguis tuus super caput tuum, Thy blood be vpon thine owne head*: vnto this the people had reference, saying; *His blood be on vs, and our children, Mat. 27. 25.*

^c *Moses Kotsenf.*
in Sanhedrin. 11.
Talmud lib. Mac-
cosh, cap. 3. in
Misebna.

Fourthly, the place of execution was without the gates, the malefactors were had thither by two executioners termed by the ^e *Rabbins*, *חזני הבוסת* *chazani hacceneseth*, Spectators of the congregation, which is a periphrasis of those, whom Saint Marke calleth *συνεταγμεις*, *Marke 6. 27.* which word, though it be vsed by the Greekes and ^f *Chaldee Paraphrasts*, yet it is a meere Latine, deriued ^a *speculando*; because in the Court the Executioners were onely spectators, to behold and attend what the Judges would command them.

^f *ספיקל*
טריא
Vzielid. et Targū
Hierosolym. Gen.
37. 36.

^g *Moses Kotsenf.*
in loco superius ci-
tato.

Fifthly, when the malefactor was led to execution, a ^g *publique cryer* went before, saying, *such a one is going to be punished with such a death, because he hath committed such, or such an offence, at such a time, in such a place, and these N. N. are witnesses thereof: If any therefore knoweth any thing which may doe him good, let him come and make*

make it knowne. For this purpose one was appointed to stand at the doore of the Consistory, with an handkerchiefe or linnen cloth in his hand, that if any person should come for his defence, hee at the doore swunged about his handkerchiefe; vpon the sight whereof, another standing in readinesse a pretie distance off with an horse, hastened and called backe the condemned person: yea, if the malefactor had any farther plea for his owne purgation, he might come backe foure or fiue times, except he spake vainly, for the discerning whereof, two of those, whom they termed *Schollers of the wise men*, were sent with him to obserue his speech on the way.

Sixthly, he was exhorted to *confesse*, that he might haue his portion in the world to come. Thus *Ioshua* exhorted *Achan*, *Iosh. 7. 19.* *My sonne giue, I pray thee glory vnto the Lord God of Israel, and make confession vnto him:* vnto whom *Achan* answered, *Verse 20.* *Indeed I haue sinned against the Lord God of Israel, and thus haue I done.*

Seuenably, in the time of execution, they gaue the malefactor, ^h *Gramum thuris in calyce vini*, *A graine of frankincense in a cup of wine:* this they did giue to cause a giddinesse in the condemned persons head, that thereby hee might bee lesse sensible of the paine. *Saint Marke* calleth this cup *ικταρυμνον διον*, *wine mingled with myrrhe*, *Marke 15. 23.* This was done after the manner of the *Iewes*, but the *souldiers in mockerie* mingled Vinegar and Gall

קורט
לכונה בברס
של יין
Korat libona becos
sebel iaijn. M.
man. in Sanbedrim.
cap. 13. 11. Moses
Kussen. in Sanbedr.

with it, *Mat. 27. 34.* As likewise they gaue him a second cup *in derision*, when they tooke a Sponge, and filled it with Vineger, and put it on a reed, *Mat. 27. 48.* Saint Marke in the first cup, mentioneth the custome of the *Jewes*, which in it selfe had some shew of compassion; for the ground of this custome was taken from that, *Prou. 31. 6.* *Giue strong drinke vnto him that is ready to perish.* Saint Matthew mentioneth onely their wicked mixture, contrary to the receiued custome, so that one *Euangelist* must expound the other. This *first cup* was so vsually given before execution, that the word *Calix, a Cup*, is sometimes in Scripture put for death it selfe. *Father, if it may bee, let this Cup passe from me.*

Cassan. exercit.
pag. 654. ex. 2121-
mou. d.

Lastly, ¹ the tree whereon a man was hanged; and the stone wherewith he was stoned; and the sword wherewith hee was beheaded, and the napkin wherewith hee was strangled, they were all buried; that there might bee no euill memoriall of such a one, to say: *This is the tree, this is the sword, this the stone, this the napkin, whereon, or wherewith such a one was executed.*

CHAP. VII.

Their capitall punishments.

THe Iewes of old had onely ^a *four* *sorts* of death in vse amongst them. 1. ^b *Lapidatio*, stoning. 2. ^c *Combustio*, burning. 3. ^d *Decollatio*, beheading. 4. ^e *Suffocatio*, strangling. Of these, stoning was counted the most grienous, burning worse then beheading, beheading worse then strangling, and strangling was the easiest of all.

They haue a ^f *rule*, that wheresoeuer the Scripture saith of an offender, *Morte plectetur*, He shall be punished with death, not expressing the kinde of death, there it ought to bee interpreted of *strangling*. For example, the Law saith of the Adulterer, *Leu. 20. 10. Morte plectitor*, Let him be punished with death: because the kinde of death is not here mentioned, they interpret it *strangling*. The reason of this rule is, because strangling was the easiest death of the foure, and where the Law determineth not the punishment, there they say, *Ampliandi fauores*, The fauourablest exposition is to be giuen.

This rule is not generally true, for in former times *Adulterie* was punished with stoning. I will iudge thee after the manner of them that are harlots, saith the Lord, *Ezek. 16. 38*. And in the fortieth verse the iudgement is named; They

^a Paraphrast.
Chald. Ruth. 1. 17.
Mikkois fol. 188.
col. 3.

^b סקילה Seki-
la, Lapidatio.

^c שריפה She-
ripa, combustio.

^d הרג Herg,
Decollatio.

^e חנק Chenek,
Suffocatio.

^f כל מיתה
האמורה
בהורה סתם
חנק הוא

Omnis mors que
absolute in lege
supratur, strangu-
lacio est. R. Solom.
Exod. 21. 16.

shall stone thee with stones: likewise the Scribes and Pharises said vnto Christ, *Moses in the Law commanded vs, that such should bee stoned,* Iohn 8. 5.

Before we treat in particular of these foure punishments, it may bee questioned, *Whether the Iewes had any power to iudge of life and death, at that time when they crucified our blessed Saviour?* The Iewes said to Pilat, *It is not lawfull for vs to put any man to death,* Iohn 18. 31. Latter Iewes say, that *all power of capitall punishments was taken from them, fortie yeeres before the destruction of the second Temple,* and of this opinion are many Diuines.

8 *Moses Katsin*
Sanhedrim.

Answer. First, the Iewes speech vnto Pilat, that it was not lawfull for them to put any man to death, cannot be vnderstood, as if they should haue said, we haue not power to put any man to death; for admit, that power in criminals were, in the generall, taken from them, yet in this particular, power was permitted them at that time from Pilat; *Take yee him, and iudge him according to your Law,* Ioh. 18. 31. Neither can it be said, that their Law could not condemne him, if hee had beene a transgressour thereof; or that they had not out of their Law to object against him: for they say, *They had a Law, and by their Law, he ought to dye,* Iohn 19. 7. It was not then want of power, but the holinesse of that time, made them say, *it was unlawfull.* For they held it *unlawfull* vpon their dayes of preparation to sit on life and death, as hath been shewne

shewne in the *Chapter of translating feasts*. And Friday, on which our Saviour was condemned, was the preparation of their Sabbath.

Secondly, in the question, Whether power of iudging capitall crimes were taken from them by the *Romans*? Wee are to distinguish betweene crimes. *Some crimes were transgressions of the Roman law*, as theft, murder, robberies, &c. power of iudging in these was taken from them: *other crimes were transgressions onely against the law of Moses*, as blasphemy, and the like; in these, power of iudging seemeth to haue remained with them. When *Paul* was brought by the *Jewes* before *Gallio*, *Gallio* said vnto them, If it were a matter of *wrong* or *wicked lewdnesse*, O yee *Jewes*, reason would, that I should beare with you: but if it be a *question of words, and names of your Law*, looke yee to it, *Acts* 18. 14.

In handling these foure punishments; first obserue the *offenders*, whom the *Jewes* make liable to each punishment; and then the *manner of the punishment*.

The persons to bee stoned were ^heightene.

1. He that lieth with his owne mother.
2. Or with his fathers wife.
3. Or with his daughter in law.
4. Or with a betrothed maid.
5. Or with the male.
6. Or with the beast.
7. The woman that lieth down to a beast.
8. The blasphemer.
9. He that worshippeth an idoll.
10. Hee that offereth of his seed to Moloch.
11. He that hath a familiar spirit.
12. The wizard.
13. The priuie intiser to idolatry.
14. The

^h *Moses Katsenjis*
fol. 188. col. 4.

LII.5. Their capitall punishments.

publique withdrawer to idolatrie. 15. The witch. 16. The prophane of the Sabbath. 17. He that curseth his father or his mother. 18. The rebellious sonne. The manner of stoning was thus, The offender was led to a place without the gates, two cubits high, his hands being bound; from hence, one of the witnesses tumbled him by a stroke vpon the loynes; if that killed him not, the witnesses lifted vp a stone, being the weight of two men, which chiefly the other witness cast vpon him; if that killed him not, *all Israel threw stones vpon him. The hands of the witnesses shall bee first vpon him, to put him to death, and afterwards the hands of all the people, Deut. 17.7.*

¹ Paul. Fagius
Deut. 17.7.

Hence the opinion of ¹R. Akiba is commonly receiued, that such an idolater (it holdeth in all others condemned to this death) was referred vntill one of the common feasts, at which *all the multitude of Israel came to Ierusalem.* The partie thus executed being quite dead, was afterward, for greater ignominy, hanged on a tree, till towards the *Sunneset*, at which time he and the tree were both buried.

² Moses Kotsen, loco superius citato.

Malefactors adiudged to *burning* were ^k ten,
1. The Priest's daughter which committed whoredome. 2. Hee which lieth with his owne daughter. 3. Or with his daughters daughter. 4. Or with his sonnes daughter. 5. Or with his wiues daughter. 6. Or with her sonnes daughter. 7. Or with her daughters daughter. 8. Or with his mother in law. 9. Or with the mother of his mother in law. 10. Or with the mother of his father in law.

The

The manner of burning was twofold. Some they burnt with wood and faggots; this was termed ¹ by them *Combustio corporis*, The burning of the body: others they burnt by powring incaliding hot Lead in at their mouthes, which descending into their bowels, killed them, the bulke of their body remaining whole, and this was termed therefore *Combustio anima*, The burning of their soule. This last was most in vse, and alone described by most of their writers.

¹ R. Levi Leuit. 24.

Malefactors condemned to beheading, were ^m two sorts. 1. The murderer. 2. Those of any Citie, who were drawne unto idolatry. The manner thereof is at this day in vse.

^m Moses Kassef. in Sanbedr.

Malefactors strangled were ⁿ six. 1. He that seniteth his father or his mother. 2. Hee that stealeth a soule of Israel. 3. An Elder which contradicteth the Consistory. 4. A false Prophet, and hee that prophecieth in the name of an idoll. 5. Hee that lieth with another mans wife. 6. He that abuseth the body of the Priests daughter.

ⁿ Moses Kassef. ibid.

The manner of strangling was thus. The malefactor was put in dung vp to the loynes, a towell being cast about his necke, which two executioners, one on each side, plucked to and fro vntill he was dead.

CHAP. VIII.

Punishments not capital.

THe lesser punishments, not capital, in vse among the *Hebrewes*, are chiefly foure.

1. *Imprisonment.* 2. *Restitution.* 3. *Talia.*
4. *Scourging.*

Imprisonment. Vnder this are comprehended the *prison, stockes, pillory, chaines, fetters, and the like*: all which sorts of punishment, seeing they differ very little or nothing at all, from those which are now in common vse with vs, they need no explication.

The *Keepers of the prison*, if they let any committed vnto them escape, were liable to the same punishment, which should haue been inflicted on the party escaped. This is gatherable from that, *1 King. 20. 39. Keepe this man; if by any meanes he be missing, then shall thy life bee for his life.*

Concerning that *Libera custodia*, which
a *Drusius* proueth to haue beene in vse among the *Romans*, I much doubt whether any such custome were in vse among the *Hebrewes*. That some kinde of prisoners at *Rome* did goe abroad with a lesser kinde of fetters in the day time to their worke, and so returne at night to their prison, hath elsewhere beene obserued

by

by mee. And ^b *Eadem catena & custodiam & militem copulabat*; The same chaine tied both the prisoner and the keeper. Obserue the vnusuall significations of these two words; *Custodia*, a prisoner; and *Miles*, a keeper. So that *Drusius* deliuered *Seneca* his meaning, but not his words, when hee repeats them thus: *Eadem catena tam reum quam militem tenet*. Obserue further, that the prisoner was tied by his right arme, and the keeper by the left, because the right arme is the stronger, and therefore iustly remaineth free rather to the keeper, than to the prisoner. Hence is that, ^c *Tu forte leuiorem in sinistra putas catenam*; Because the keeper tied himselfe vnto the same chaine, not in way of punishment, but voluntarily for the safter keeping of the prisoner.

^b Senec. epist. 5.
Non in lib. de tran-
quil. cap. 10. quæ-
admodum citatur a
Drusio.

^c Senec. de tran-
quil. cap. 10.

Restitution. This was commanded when goods were *vnjustly gotten*, or *wrongfully detained*, *Exod. 22*. It was ^d threefold.

^d Thom. Aquin. se-
cunda secundæ. q.
62.

Restitution
is three-
fold.

Secundum idem, in identity, when the very same thing is restored which is wrongfully gotten.

Secundum aequale, when there is so much for so much in quantity restored, the goods vnjustly gotten being sold, or lost.

Secundum possibile, when restitution is made according to that which a man hath, not being able to satisfie the whole.

Kk

Re-

Restitution in identity, was and is principally required. Whence it is, that if the theft, whether Oxe or sheepe, were found aliue vpon a man, he restored but *double*, *Exod. 22. 4.* but if they were killed or sold, then *five Oxen* were restored for an Oxe, and *four sheepe* for a sheepe, *Exod. 22. 1.* The *Jewes* were so precise in this kinde, that if they had built an house with a beame or peece of timber vniustly gotten, they would pull downe the house, and restore the *same beame or peece to the owner.* From this the Prophet *Habbakuk* doth not much dissent: *The stone shall cry out of the wall, and the beame out of the timber shall answer it, Habbak. 2.*

11.

Among the *Jewes* he ought to bee sold that was not of sufficient worth to make restitution, *Exod. 22. 3.* [¶] And *Augustine* saith of *Christians*, that he which doth not make restitution according to his ability, neuer repented. And, *Non remittetur peccatum, nisi restituatur ablatum.*

Talisio. This was a punishment in the same kinde, an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot, *Deus. 19. 21.*

Talisio is twofold, { *Talisio identitatis*, or *Pythagorica*, which was according to the letter of the law, when the offender was punished with the losse of an eye for putting out anothers eye, &c. *Talisio similitudinis*, or *analogica*, which was when the price of an eye, or some proportionable mulct is payed for an eye, put out, or any other member spoiled.

The

¶ David Kinch.

¶ Augustin. epist. 54.

The ^h *Hebrews* vnderstand *Talio similitudinis*, that the price of a maim should be payed; not *Talio identitatis*, not that the offender should be punished with the like maim. Because to punish like for like in identity, is in some cases impossible, as if a blinde man put out anothers eye, or one toothlesse strike out anothers tooth.

In case of bodily maimes therefore, the ^h *Hebrew Doctors* say that the party offending was bound to a *fivefold satisfaction*. First, for the hurt in the losse of the member. Secondly, for the damage in losse of his labour. Thirdly, for his paine or griefe arising from the wound. Fourthly, for the charge in curing it. Fifthly, for the blemish or deformity thereby occasioned. *Munster* rendreth those five thus, *Dammum, fessio, dolor, medicina, confusio*. The ⁱ *Romans* likewise had a *Talio* in their law, but they also gaue liberty to the offender, to make choise whether he would by way of *commutation* pay a proportionable mulct, or in *identity* suffer the like maim in his body.

Scourging. This was *twofold*; either *virgis*, with rods; or *flagellis*, with scourges. This latter was more grieuous than the former, as appeareth by that *Ironickall speech*; ^k *Porcia lex virgas ab omnium civium corpore amovit, hic misericors flagella retulit*. Both were in vse among the *Romans*, but onely the latter among the *Hebrews*. This beating or *scourging* was commanded, *Deut. 25. 2, 3.* where the number of

^h *Oculum pro oculo, id est, pretium oculi.* Targum Ionath. *Deut. 19. 21. It. R. Solomon ibid.*

^h *Vid. Munster. Exod. 21. 24. 25.*

ⁱ *A. Gellius lib. 11. cap. 1.*

^k *Cic. pro Rabirio.*

stripes was limited, which the *Judge* might not exceed. *Fortie stripes* shall hee cause him to haue, and *not past*. The *Iewes* in many things laboured to seeme *holy above the Law*. For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbatum*, that is, they began their *Sabbath* about an houre sooner, and ended about an houre later then the law required: where the Lord forbade them to *eat or drinke things sacrificed to Idols*, they ¹ prohibited *all drinking with Heathens*, because it is doubtfull whether it were offered to *Idols* or no. The Lord commanded them in the time of the *Passover* to *put away leaven out of their houses*, they would not take the ^m *name into their moutes* all the time of that feast. The Lord commanded them to abstaine from *eating swines flesh*, they would not so much as *name it*, but in their common talke ^a would call a *Sow*, דבאר אחר *Dabar acher*, *Another thing*. In like manner, the Lord commanded chiefe malefactors which deserued beating, to bee punished with *fortie stripes*; they in their greatest corrections, would giue but *thirty nine*. Of the *Iewes* *five times receiued 1 fortie stripes saue one*, 2 Cor. 11. 24. For this purpose the *scourge* consisted of *three thongs*, so that at each blow hee receiued *three stripes*, and in their greatest correction were giuen *thirteene blowes*, that is, *fortie stripes saue one*. Whether ^a these thongs were made the one of a buls hide, the other two of an asse hide,

¹ This is in דס

^m This is in דב

^a Elias This is
ibid.

^a Talmud lib. mac-
coth, cap. 3. in
Mishna.

hide, or ^r all three of a calves hide, the matter is not materiall, both opinions haue their Authors.

^r Boalturim. *ibid.*
Drus. 2 Cor. 10. 24.

The manner of correcting such was thus. The malefactor had both his hands tied vnto a *post*, one cubit and halfe high, so that his body bowed vpon it. The *Iudge* shall cause him to bow downe, *Dent. 25. 2.* This *post* or *stake* on which the malefactor leaned in time of whipping, was termed *גומי* *Gammud*, *Columna*, a *pillar*. His cloathes were plucked off from him downward vnto the thighs, and ^r this was done either by *renting*, or *tearing* of them. The *Gouernors* rent Paul and Silas their clothes, and commanded them to be beaten with roddes, *Act. 16. 22.*

^r Talmud *ibid.*

That the *Beadle* should inflict a number of stripes proportionable vnto the transgression, this correction was performed in the *sight* of the *Iudge*. The *Iudge* shall cause him to bee beaten before his face, *Dent. 25. 2.* ^r The *chiefe Iudge* of the three, during the time of the correction, did either read or recite, *Dent. 28. 58, 59.* *If thou wilt not keepe, and doe all the words of this law, &c. Then the Lord will make thy plagues wonderfull, &c.* The second *Iudge* hee numbred the stripes; and the third hee bade the *Beadle* smite. The *chiefe Iudge* concluded all, saying, *Yet hee being mercifull, forgane their iniquity, &c. Psal. 78. 38.*

^r Talmud *ibid.*

Sometimes in notorious offences to augment the paines, they tied certaine huckle-

² Eusebius. Item.

Atbenaeu lib. 4.

³ Theophrastus. lib. 1. cap. 1.

univer. lib. 31.

bones or plummets of Lead, or sharpe thornes to the end of the thongs, and such scourges the ^c Greekes termed *αἰσχροτάτης μάστιγος*, *Flagra taxillata*. * In the Scripture they are termed *Scorpions*; My Father hath chastised you with *rods*, but I will correct you with *Scorpions*. 1 King. 12. 12.

CHAP. IX.

Punishments borrowed from other Nations.

THe punishments borrowed from other Nations are principally six. 1. *Crux*, the death on the Crosse. 2. *Serrā dissectio*, the cutting one asunder with a sawe. 3. *Damnatio ad bestias*, the committing one to fight for his life with wilde beasts. 4. *τροχός* the wheele. 5. *κλυστροσίσις*, drowning one in the sea. 6. *τυμνωσίσις*, beating one to death with cudgels. The first, and the third, were meerely Roman punishments; the second was likewise vsed by the Romans, but whether originally taken from them is doubtfull; the fourth and the last were meerely Greeke punishments; the fifth was for the substance in vse among Hebrews, Greekes and Romans, but in the manner of drowning them, they differed. It will bee needfull to speake somewhat of all these.

1. *CRUX.*

1. *Crux*. This word is sometimes applied to any tree or stake on which a man is tortured to death, but most properly it is applied to a frame of wood consisting of two peeces of timber compacted crosse-wise. The first is termed *Crux simplex*, the last, *Crux compacta*. This latter is threefold. 1. *Decussata*. 2. *Commissa*. 3. *Immissa*.

Crux decussata. This was made of two equall peeces of timber obliquely crossing one the other in the middle, after the manner of a Roman X. and thence it is called *decussata*. ^a *Decussare est per medium secare, veluti si duae regule concurrant ad speciem litera X. qua figura est crucis.* This kinde of crosse is by the common people termed *Crux Andraana*, Saint Andrews crosse, because on such a one he is reported to haue beene crucified.

^a Hieron. in Ierem. cap. 31.

Crux commissa. This was when a peece of timber erected, was ioyned in the middle to a traaverse or ouerthwart top, somewhat shorter then the peece erect, in manner of a *Romane T*. This is called *Crux Antoniana*, Saint Antony his Crosse, because he is often painted with such a Crosse.

Crux immissa. This was when a short traaverse somewhat obliquely crossed the stake erect, not quite in the middle, as *Crux decussata*; nor quite on the top, as *Crux commissa*, but neere the top in this manner + ^b This is thought to haue beene *Crux Christi*, the Crosse on which our Saviour Christ suffered.

^b Lipsius de cruce lib. 1. cap. 10.

The ceremonies used by the Romans towards those

^c Ioseph. excid. lib.
5. cap. 32. Philo
contra Flaccum. li.
Lii. lib. 1.

^d Plaut. Bacch.

those whom they crucified were these: *First*, they ^c *soured* them, and sometimes tied them to a *pillar* in time of scourging. *Artemidorus* is cleare in this, *μορδισθαι κλονι, πάλαι ἑλκεα πολλὰ*. That is, being tied to the *pillar* hee receiued many stripes. ^d *Plantus* is thought to haue alluded to the same.

Abducite hunc

Intrò, atque adstringite ad columnam fortiter.

^e Prudentius.
Hieronym. Beda.
wid. Lipp. de cruce
lib. 2. cap. 4.

The ancient *Fathers* ^e report that our *Sauour* was whipt thus *ad columnam*, but the Scripture is silent, both touching the place and manner of his whipping, onely that he was whipt it testifieth. He *soured Iesus*, and deliuered him to be crucified, *Mat. 27. 26.*

^f Plutarch. de sera
num. vin. lib.

Secondly, they caused them to *beare their owne Crosse*. ^f *Malefici cum ad supplicium educuntur, quisque suam effert crucem*. Thus *Christ* bore his *owne Crosse*, *Ioh. 19. 17.* To this there is allusion, *Hee that taketh not his Crosse, and followeth after me, is not worthy of me, Mat. 10. 38.*

^g Euseb. Eccles.
hist. lib. 5. cap. 1. li.
Sueton. Domit. cap.
10.

Thirdly, that the equity of the proceeding might clearely appeare, the ^g cause of the punishment was written in a *Table*, and so caried before the condemned person, or else it was proclaimed by a publique Cryer. This cause was termed by the *Romans* commonly *Titulus*, by ^h some it is called *Elogium*. Thus *Pilat* wrote in *Hebrew*, *Greeke*, and *Latine*, *Iesus of Nazaret the King of the Iewes*.

^h Tertullian. Apo-
log. cap. 2. Sueton.
in Calig.

ⁱ Artemidor. lib. 2.
58.

Fourthly, they ⁱ *plucks off their clothes* from such as were to be crucified. Thus *Christ* suffered *red naked*.

Serra

Serrâ dissectio, A sawing one in sunder; They sawed them from the head downeward. The

^k Romans they vsed this kinde of punishment, ^k Sueton. in Calig. 6. 27. so likewise did the Hebrews. Thus Manasses is thought to haue punished the Prophet Isaiah, and the Apostle to haue alluded vnto it. They were sawen a sunder, Heb. 11. 37.

Damnatio ad bestias. Those who were condemned to wilde beasts, are properly termed *Bestiarij*. Whether Saint Paul did according to the letter, fight with beasts at Ephesus, 1 Cor.

15. 32. is much controuersed. ¹ Some vnderstand by beasts, Demetrius, and others that opposed him at Ephesus, ^m others more probably vnderstand the words literally; and this kinde

of punishment was commonly exercised against Christians in the Primitiue Church, inso-
much that Heathens imputing the cause of all publique calamities vnto the Christians, would call out; ⁿ *Christianos ad Leones*, Let the Chris-

tians be halled to Lions: Yea the literall interpretation of the words, is a stronger argument that Saint Paul beleued the resurrection (which is the scope of the text) than to vnderstand the words of a metaphoricall fight, against the enemies of his doctrine.

^o *Trochus*, The wheele: A wise King bringeth the wheele ouer the wicked, *Prou.* 20. 26. I take the words to imply no more but this, That as the wheele turneth round, so by the wisdom of a King, the mischief intended by wicked men, is brought upon their owne head. That hereby should bee

vnderstood, the grinding of wicked men vnder a cart wheele, as the husbandman brake some sort of graine vnder a wheele, is the meere conceit of Expositors on this place, for no records make mention of any such punishment in vse among the *Jewes*. Among the *Greeks* there was a punishment went vnder this name:

Ἐν τῷ τροχῷ
ἐλθόντες μαστῶ-
σθαι. Aristoph.
in Iren. De eodem
ἰσθνα λοκύνται
Demosth. 3. in A-
phob. & Suidas.

It was called τροχός, *A Wheele*, not because a wheele was brought over the wicked, but because they bound fast the offender to the spokes of a wheele, and there scourged him to inforce a confession.

¶ Senec. l. 5. con-
trou. 4. Iuuenal.
Satyr. 8. Modestus
Digest. l. 48. ad le-
gem Pomp. de par-
tic. vid. Cal. Rhod.
l. 11. c. 21.
¶ Atheniens l. 14.

Καταποντισμός, *Drowning one in the sea*. This was in vse among many nations, but the manner differed. The *Romans* they sowed vp a paricide into a leather budgēt, sowing vp together with him into the same budget, *A Serpent, a Cocke, and an Ape*, and so cast them all into the sea. The *Grecians* when they iudged any to this kinde of punishment, they wrapt him vp in Lead. The *Hebrews* tied a millstone about his necke. Thus in respect of the manner, those are to be vnderstood, who say this kinde of punishment was peculiar to the *Jewes*.

¶ Hier. Mat. 18. 6.

Τυμνωσις. It is rendred by the generall name of *torturing*, Heb. 11. 35. 2 Macc. 6. 19. But the word signifieth a speciall kinde of torturing, by beating one with cudgells vnto death. It hath its denomination from τυμνωσίν, which signifieth a *drumme* vsually, and hence some haue paralleld this torture with that among

¶ Magius in lib. de
equalco. vid. Druf-
pratensis. l. 8.

among the *Romans* termed *Equuleus*, as if the person thus tortured, were rackt and stretched out in manner of a *drumme head*: but it signifieth also a *drumme sticke*, and ^e thence cometh the punishment to bee termed *Tympanismus*, that is, *a tabering or beating one to death with endgells*, as if it were with *drumme sticke*s. This is euident by *Eleazar*; He came willingly *ἐν τῷ τύπανον*, to this kinde of torment, 2 *Maccab.* 6. 19. and in the thirtieth verse, where hee gaue vp the ghost, there is mention of his *strokes*, not of his *racking* or *stretching*.

Iunius reckoneth ^a another kinde of punishment, termed by the *Hebrewes* *צִנּוֹק* *Tsinok*, which hee would haue to bee a compound word: doubtlesse his meaning is, that it should be compounded of *צִי* *Tsi*, *Nauis*, a *ship* or *boat*; and *צִנּוֹק* *lanak*, *Sugere*, *To sucke*, for hee saith that thereby is meant a certaine punishment termed *Manicula sugentis*, which ^{*} *Plutarch* describeth in this manner; *That the offender should be inclosed betweene two boats as in a prison, or as his phrase is (quasi in vagina) as in a sheath, and so preserue life in him, milke and hony tempered together, was forcibly put into his mouth, whether he would or no.* And hence, from this *sucking in of milke and hony*, this punishment hath beene termed *Nanicula sugentis*. But the ^γ *Hebrewes* say that *Tsinok* was nothing else, but *manacles*, or *cords*, wherewith prisoners hands were tied. I leaue it indifferent to the reader, to follow which interpretation he please.

^e S. b. l. a. s. t. Ari-
stophanis *πύσαν-
να* scribit esse *ἐ-
λα* *δὲ* *τῶν* *πύσαν-
να* *τοῖς* *δυνα-
στοῖς*, *οἱ* *πυρρῶς*
ποῖ. In *Plut.* pag.
50.

^a *Iunius* *l. c.* 29.
25.

^{*} *Plutarch.* in *Ar-
tane.*

^γ *בְּלִי מִסָּגֵר*
לָרוּם *Instru-*
mentum *confin-*
gens manus. D.
Kunch. l. c. 29. 16.





THE
SIXTH BOOKE.
OF
Miscellaneous rites.

CHAP. I.
Of Circumcision.



Heir *Sacraments* were two.
1. The *Passeoner*, of which
there hath beene a set
chapter. Secondly, *Cir-*
cumcision, of which now.

Circumcision, was a cut-
ting off of the foreskin, as
a signe and seale of Gods couenant, made with
the people of the *Iewes*. It is called a *signe* by
God in its first institution, *Gen. 17.* and a *seale*
by the *Apostle, Rom. 4. 11.* Yea it is called a
signe, and a *seale*, by a *Doct^r of the Iewes* ^{* Zohar. Genes. 17.}
more ancient then their *Talmud*.

b Alex. ab Alex. l.
 2. c. 25. Herodot. l.
 2. Diodor. Sicul. l.
 2. c. 1. 11. l. 4. c. 3.

It was vsed (though not as a *sacrament*) by many other nations: ^b by the inhabitants of *Colchis*, the *Ethiopians*, the *Troglodyta*, and the *Egyptians*.

In a figuratiue sense, alluding vnto this *sacramentall rite*, we reade of three other sorts of *circumcision* in the *Scripture*, so that in all there are foure mentioned. 1. *This of the flesh.* 2. *Another of the heart.* 3. *A third of the lips.* 4. And a *fourth of the eares*. Wee are to consider it in its proper acception, and here to obserue, First, the *time when* it was administred. Secondly, the *manner how*. Thirdly, the *penalty in case it was omitted*.

The *time* was the *eighth day*, yea the *eighth day* was so precisely obserued, that if it fell on the *Sabbath*, yet they *circumcised* the childe; whence arose that saying among them, *Circumcisio pellit sabbatum*, *Circumcision driueth away the Sabbath*; or, the *Sabbath* giueth place to *circumcision*. And with this accordeth that of our *Sauour*, *Ye on the Sabbath day circumcise a man*, *Ioh. 7. 22*. The *Iewes* superstitiously conceiting that each creatures perfection depended vpon the sanctification of one *Sabbath* day at least, say that *God* did therefore inioyne the *eighth day*, that one *Sabbath* might first passe quer each male, before he should be partaker of this sacrament. But more probably wee may say, that the reasons why *God* would not suffer them to anticipate the *eighth day*, were, first to shew, that *God* in the matter of saluation, nei-
ther

ther was, nor is simply tied to *sacraments*, for then there had beene no lesse cruelty in *forbidding Circumcision untill the eighth day*, than there was loue in *permitting it upon the eighth*. Secondly, because in this time of the *Mosaicall pedagogie*, there was a kinde of *legall uncleanness*, in which the creatures were thought to be, as remaining in their bloud, for the *first seven daies* after their birth, *Leuit. 22. 27. 18. 12. 2, 3.* Notwithstanding, God thought it not conuenient to defer it longer than eight daies, for the comfort of the parents, which they receiued by a mature and seasonable initiation of their children.

The manner how *Circumcision* was administered, I finde thus recorded; Some of those that were present ^c held a vessel full of dust, into which they did cast the foreskin being cut off. *Again*, they prepared in the roome, a certain ^d void chaire for *Elias*; which was done, partly in honour of him, for which respect also, as often as they fell on any difficult place in scripture, they would say, ^e *Veniet Elias, & omnia enodabit; We know that Elias will come, and he will tell vs all things*: but chiefly it was done because they thought *Elias* to be present there in spirit, whose bodily coming they did, and doe daily expect. These ceremonies are meere-ly *Iewish*, practised by the latter *Jewes*, but vterly vnknowne in our *Sauour Christ* his time, and as it appeareth by the *Samaritane* woman her speech, that prouerbiall saying applied
now

^c Paul. *Fag. Dent.*
10.

^d *Christoph. Cass.*
in *Malac. 3.*

^e *Mercerus in ab-*
breuiaturis,
תִּיבָר

to the baptised Infant, is thought to haue flowne. But to returne againe to the rites of the *Iewes*. After the childe had beene circumcised, the father said; ° *Blessed bee our Lord God, who hath sanctified vs with his precepts, and hath commanded vs, that we should cause this childe, to enter into the covenant of Abraham.* After this, the whole Church or company present replied in this manner; ° *As thou hast made him to enter into the Covenant, so make him also to enter into the Law, into Matrimony, and into good Workes.*

The penalty for the omission of Circumcision runneth in this forme; *That soule shall be cut off from his people, Gen. 17. 14.* I vnderstand the penalty to be pronounced against such an omission, which proceeded either from contempt, or wilfull neglect. In this case, the question is, what is meant by this phrase? *His soule shall bee cut off from the people:* secondly, *who ought thus to be punished?* Whether the childe, or the parents, and such who supply the place of parents? For the first, besides Gods secret action in punishing such delinquents, mee thinkes there is a rule of direction for the Church, how to proceed against such in her discipline: if any vnderstand here, by cutting off such a mans soule from his people, the sentence of Excommunication, or casting him out of the Synagogue, I shall not oppose it; though I rather incline to those, who vnderstand hereby a bodily death inflicted vpon such an offender; in which sense the phrase is taken,

M m

Exod.

ברוך אתה
יהוה
אלהינו מלך
העולם אשר
קדשנו
במצותיו
וצונו
לחכיסו
לכרותו
של אברהם
אבינו. *Moses
Kosens. in tractat.
Circumcis. fol. 115.
פ* כש
שהכנסתו
לכרות בן
הכניסנו
לתורה
ולחופה
ולמעשים
טובים. *Moses. Kosf. ibid.*

Exod. 31.14. *Whoſoeuer doth any worke in the Sabbath, that ſoule ſhall be cut off from amongſt his people.* And it is very remarkable, that when *Moses* his childe was *uncircumciſed*, the Lord ſought to kill *Moses*: which, as it intimateth the puniſhment for this fault to be a *bodily death*: ſo it cleerely euinceth, that not the *childe* till he commeth to yeeres of diſcretion, but the *parents* were liable to the puniſhment. The opinion of the *Rabbines*, concerning this latter point, is thus deliuered ^a *If the Father circumciſe him not, then the Iudges are commanded to circumciſe him, and if it be unknowne to the Iudges, and they circumciſe him not, when hee is waxen great, he is bound to circumciſe himſelfe, and enery day that paſſeth ouer him, after hee is waxen great, and he circumciſeth not himſelfe, loe hee breaketh the commandement.*

^a *Moses Koſtra-
tiat. circumciſ.
fol. 114. col. 4.*

Here it may be demanded, how it is poſſible for a man, after once he hath beene marked with the ſigne of *Circumciſion*, to blot out that character, and become *uncircumciſed*? for thus ſome *Iewes*, for feare of *Antiochus*, made themſelues *uncircumciſed*, *1 Mac. 1.16.* Others for ſhame, after they were gained to the knowledge of *Chriſt*, and to the entertainment of the *Chriſtian faith*, *uncircumciſed themſelues*, *1 Cor. 7.18.* The answer is, that this was done by *drawing up the foreskin* with a Chirurgeon his inſtrument; and vnto this, the *Apoſtle* in the forequoted place alludeth, *μὴ ἐμαρτυροῦναι, Ne attrahat praputium.* This wicked inuention is aſcribed

^a *Epiph. m. lib. de
menſ. & pond. p.
415. It. Ceſſus l. 7.
cap. 25.*

ascribed vnto *Eſau*, as the *first author*, and pra-
ctiſer thereof.

CHAP. II.

*Of their first fruits, and their firstlings, or
first-borne.*

THe vse and end of their *first fruits*, was
that the *after fruits* might be consecra-
ted in them. To this purpose they were
injoynd to offer the *first fruits of their trees*,
which serued for food, *Leuit. 19. 23. 24.* In
which this order was obserued; the *three first*
yeeres after the tree had beene planted, the
fruits were counted *uncircumcised*, and *un-*
cleane: it was vnlawfull to eat them, sell them, or
make any benefis of them: on the *fourth yeere*, they
were accounted *holy*, that is, either ^a they were
giuen to the *Priests*, *Numb. 18. 12, 13.* or the
owners did eat them before the *Lord* at *Jeru-*
salem, as they did their *second tithe*: and this
^b latter is the common opinion of the *Hebrews*.
After the *fourth yeere*, they returned to the vse
of the owner: we may call these *αγοραιοὶ καρποί*,
simply the first fruits.

Secondly, they were injoynd to pay yeerely
the *first fruits of euery yeeres increase*; and these
wee may call *ἀμύχας*, and of them there were
many sorts. *First, first fruits in the sheafe, Leuit.*
23. 10. Secondly, first fruits in two waue loaves,

Mm 2

Leuit.

הקח
ראשית
Sacerdos ea come-
debat. Aben Ezra in
hunc locum.

^b Talmud Bab. in
Magna foer Shen.
cap. 1.

9

ה' ב' ז'
עשרון
וארבעה
Vzziel Num.
15. 20.

Leuit. 23. 17. These two bounded their harvest, that in the sheafe was offered in the beginning of harvest, vpon the fifteenth of *Nisan*; the other of the loaves at the end, vpon their *Pentecost*: and *Leuit. 23.* they are both called תרומות *Thenuphoth*, that is, *shake-offrings*. Thirdly, there was a first of the dough, *Numb. 15. 20.* namely, a ^c foure and twentieth part thereof giuen vnto the Priests: which kinde of offering was obserued, euen when they were returned out of *Babylon, Nehem. 10. 37.* vnto this *Saint Paul* hath reference, *Rom. 11. 16.* *If the first fruit bee holy, the lumpe is also holy.* Fourthly, they were to pay vnto the Priests, the first fruits of the threshing floore, *Numb. 15. 20.* These two last are called תרומות *Therumoth*, that is, *heave-offrings*; this the heave-offring of the threshing floore; the other, the heave-offring of the dough, *Numb. 15. 20.* Vnder the name of *first fruits*, commonly authors treat of no other, but this last, and wholly omit all the former sorts: before wee proceed to the explaining of the last, note with me the difference of these two words, *Thenuphoth*, and *Therumoth*; both signifie *shake-offrings*, *heave-offrings*, or *wave-offrings*, but with this difference; ^d The *Therumoth*, was by a *waving of eleuation*, lifting the oblation vppward and downward, to signifie that *God* was *Lord* both of heauen and earth. The *Thenuphoth*, was by a *waving of agitation*, waving it to and fro, from the right hand to the left, from the *East* to the *West*, from the *North* to the

^d P. Fag. in pentat.

the *South*: by which kinde of *agitation*, they acknowledged *God* to bee *Lord* of the whole world. Now, that we may know what these *first fruits of the threshing floore* were, the *Rabbies*, and others following them, distinguish them into *two sorts*: the first of these, was *first fruits* of seven things onely, 1. *Wheat*. 2. *Barly*. 3. *Grapes*. 4. *Figges*. 5. *Pomegranets*. 6. *Olines*. 7. *Dates*. For all which, the promised Land is commended, *Deut. 8. 8.* * These the *Talmudists* terme בִּכּוּרִים *Biccurim*; and when they treat of *first fruits*, they treat of them vnder this name, and vnderstand by the name of *Biccurim* no other. These, they say, are the *first fruits*, which the people are so often in the Law commanded to bring vp vnto the *Sanctuary*, at the *feast of Pentecost*, which was the end and closure of their haruest, as was signified, both by this oblation, and likewise by that of the *two waue loaves*, *Leuit. 23. 17.*

* R. Solom. *Deut. 26.*
2. 11. *Mof. Kotsenf.*
fol. 201. col. 4.

The second, was paid of *Corne*, *Wine*, *Oyle*, and the *Fleece*, *Deut. 18. 4.* *Numb. 18. 12.* yea, of all things else that the earth brought forth for mans food. Thus their *Doctōrs* are to bee vnderstood, where they say, * *Quicquid eduliorum ex terra incrementum capit, obnoxium est primitijs*, *Theruma*, & *decimis*. This they call תְּרומָה *Theruma*, an *heave offering*, the Greeke renders it ἀποσπασμα, A *separation*, because this was a *consecration*, or *setting apart of the Lords portion*. In allusion vnto this, I take *Saint Paul* to haue termed himselfe ἀποσπασμας ὁς ἐκ τῆς ἐκκλησίας,

* *Moses Egyptian*
1ad part. 3. tract. de
Therumoth. cap. 2.

separated unto the Gospell, Rom. 1. 1. *ἀποεντὶ Ἀγαθῷ*, Aaron shall separate the Levites, so the Greeke renders it, but the Originall is, Aaron shall waue the Levites, Numb. 8. 11. Againc, *ἀποεντὶ*, Separate mee Barnabas and Saul, Acts 13. 2. Drusius deliuereth another reason, as hath beene said in the Chapter of the Pharises. But to proceed: the Hebrews called this second paiment, not onely *Theruma* simply, but sometimes * *Therumagedola*, the great heaue offering, in comparison of that *tithe* which the Levites paid vnto the Priests: for that was termed *Theruma magna*, *sher*, the heaue offering of the *tithe*, Numb. 18. 26. which, though it were one of ten, in respect of that portion which the Levites receiued; yet it was but one of an hundred, in respect of the husbandmans stocke, who paid the Levites: and thus was it a great deale lesse, then the great heaue offering, as will presently appeare. This (the Hebrews say) the owners were not bound to bring vp to *Ierusalem*.

The Law prescribed no set quantity to be paid, either in the *Biccurim*, or in the *Theruma*; but by tradition, they were taught to pay at least the sixtieth part in both, euen in those *seuen things*, also paid vnder the name of *Biccurim*, or *first fruits*, as well as in their heaue offering termed *Theruma*, or *Therumagedola*.

Thus the *Talmudists* doe distinguish the *Biccurim*, from the *Therumagedola*; but in my opinion, the *Biccurim* may bee contained vnder *Therumagedola*, and in truth, both of them are nothing

התרומה
גרולה

nothing else but the *heave-offring of the floore*, formerly mentioned out of *Num. 15. 20.* My reasons are these; 1. *Scripture* giueth no such leaue to keepe any part of their *first fruits* at home; if that could be proued, the distinction were warrantable. 2. *Scripture* doth not limit *first fruits* vnto those *seuen kinds*, which alone goe vnder the name of *Biccurim*. 3. Them- selves confound both members; for in their *Biccurim*, they say, they paid, 1. *Wheat*. 2. *Barley*. In their *Theruma*, they say, they paid *corne*; as if vnder *corne*, *wheat* and *barley* were not con- tained. Some may say they paid their *Biccurim* in the eare, whiles the haruest was yet standing: and their *Theruma* in *wheat* and *barley* ready threshed and winnowed. My reasons why it can- not be so, are these: 1. Because then they should pay *twice a sixtieth part* in their corne. 2. Be- cause the corne offred in the sheafe was but a little quantity, and it was offred, not at their *Pentecost* when their haruest ended, but at their *Passouer* when their haruest began, *Leuit. 23. 10.* Whereas their *Biccurim*, or *first fruits*, were alwaies offred at their *Pentecost*.

But omitting farther proofes, I proceed to shew the ground, why in this *heave-offering of the floore*, at least a *sixtieth part* was prescribed: it is grounded vpon that of the *Prophet Ezekiel*. This is the oblation that yee shall offer, the *sixth part of an Ephah out of an Homer*, *Ezek. 45. 13.* that is, the *sixtieth part of the whole*, because an *Homer* containeth ten *Ephahs*. Hence they tooke

* Solom. Larchi.
Deut. 18. 4.
Item Hieronym. in
Ezek. 45. Fol. 160

^h תרומה
עין יפה
Theruma gnaifa
isapha.

ⁱ תרומה
בנונית
Theruma benonith.

* תרומה
עין רעה
Theruma gnaifa
yagna.

¹ Epiphani. contr.
Pharis. pag. 11.

^m Maimonid. in
Biccurim. cap. 4.
§. 16.

tooke that distinction of these offerings. * Some, say they, gaue the *fortieth part of their increase*: this, because it was the greatest quantity giuen in this kinde of oblations, they termed ^h *Theruma Oculi boni*, the oblation of a faire eye: others, (though they were not so liberall as the former, yet that they might not be reputed niggardly) gaue a *fiftieth part*, and this they termed, ⁱ *Theruma mediana*, the oblation of a middle eye: others, whom they reputed fordid, gaue iust the *sixtieth part*, lesse than which they could not giue, this they termed ^k *Theruma oculi mali*, the oblation of an euill eye; so that the payment of these was bounded by the tradition of the Elders, betweene the *sixtieth* and the *fortieth part*: but the ¹ *Pharises*, that they might be holy aboue others, made their bounds the *fiftieth*, and the *thirtieth part*; so that he was reputed *sordid* with them, that paid the *fiftieth part*; and none liberall, except he paid the *thirtieth*. The manner how these first fruits termed *Biccurim* were paid, is at large set downe, Deut. 26. But in time of the Prophets, other Ceremonies seeme to haue bene receiued, of which the Hebrew Doctors say thus: ^m *When they caried up their first fruits, all the cities, that were in a Countie, gathered together to the chiefe citie of the Countie, to the end that they might not goe up alone; for it is said, In the multitude of people is the Kings honour, Prou. 14. 28. And they came and lodged all night in the streets of the citie, and went not into houses for feare of pollution: and in the morning the Gouer-*

nour said, Arise, and let vs goe up to Sion, the citie of the Lord our God. And before them went a bull, which had his hornes couered with gold, and an Olive garland on his head, to signifie the first fruits of the seuen kinds of fruits. There was likewise a pipe strooke up before them, vntill they came neere to Ierusalem, and all the way as they went, they sang, I reioyced in them that said vnto me, We will goe into the house of the Lord, &c. Psal. 122. Vnto this, and other like manner of solemne assemblies, the Prophet hath reference, saying, Yee shall haue a song, as in the night when an holy solemnity is kept, and gladnesse of heart, as when one goeth with a pipe to come vnto the mountaine of the Lord, Esa. 30. 29.

The first-lings or first-borne of man and beast, the Lord challenged as his owne, Exod. 13. The ground of this law was, because God smote all the first-borne in Egypt, from man to beast, but spared the Israelites; for a perpetuall memory of which benefite, hee commanded them to sanctifie all their first-borne males vnto him. Now the first-borne of men, and vncleane beasts, were redeemed for five siluer shekels of the Sanctuary, paid vnto the Priests for each of them, Num. 18. 15, 16. Vnto this Saint Peter alludeth, saying, We are not redeemed with corruptible things, as siluer and gold, 1 Pet. 1. 18. The firstlings of cleane beasts ought to be sacrificed, their blood to bee sprinkled on the altar, their fat to bee burnt for a burnt offering, and their flesh to returne to the Priests.

Obserue how God would bee honoured by the *firstlings of men, and castell*; by the *first fruits of trees, and of the earth, in the sheafe, in the threshing floore, in the dough, in the loaves*; All which teach vs to consecrate the *first and prime of our yeeres vnto the Lord.*

CHAP. III.

Of tithes.

WE are here to enquire; *First, what things in generall were titheable? Secondly, how many kindes of tithes there were? Thirdly, the time when each sort of tithe began to be titheable.*

^a *Id. Sixtin.*
Amara de decimis.

First, their yeerely increase, was either castell, fruits of the trees, or fruits of the land; of all these they payed tithes euen to mint, anise, and cummine. These things they ought not to leaue vndone, Mat. 23. 23.

Secondly, the sorts of tithes payed out of the fruits, both of the trees, and the land, by the husbandman, were two, payed in this manner: When the haruest had beene ended, and all gathered, then the husbandman laid aside his great Theruma, otherwise called the first fruits of his threshing floore, of which it hath beene spoken in the Chapter of first fruits. This being done, then out of the remainder hee paid a tenth part vnto the Levites, and this they ter-

med

med * *Magnasher rischon*, the first tithe, *Tob. 1. 7.* this was alwaies paid in kinde, and as it seemeth to me, it was not brought vp to *Ierusalem* by the husbandman, ^b (others thinke otherwise) but paid vnto the *Leuites* in the severall cities of tillage, *Nehem. 10. 37.* out of this first tithe, the *Leuites* payed a tenth portion vnto the *Priests*, this they termed * *Magnasher min ham-magnasher*, the tithe of the tithes, *Nehem. 10. 38.* and *Decima sanctitatum*, the tithe of holy things, *2 Chron. 31. 6.* this the *Leuites* brought vp to the house of God, *Nehem. 10. 38.* When the *Leuites* had payed this tenth portion vnto the *Priests*, then the *Leuites* and their families might eat the remainder of the first tithe, in any place, euen out of *Ierusalem*, *Num. 18. 31.*

This first tithe being payed, the husbandman payed out of that which remained a second tithe; this the husbandman might pay in kinde if he pleased, or if he would, he might by way of commutation pay the worth thereof in money; but when he payed in money, he added a fifth parr, so that what in kinde was ten in the hundred, that changed into money, was twelue in the hundred. This the husbandman brought vp vnto *Ierusalem*, and made a kinde of lone-feast therewith, vnto which hee inuited the *Priests* and *Leuites*, onely euery third yeere hee caried it not to *Ierusalem*, but spent it at home within his owne gates, vpon the *Leuites*, the fatherlesse, the widowes, and the poore, *Dent. 14. 18.*

* They reckoned their third yeere from the

N n 2

Sabbaticall

* מעשר ראשון
ראשון

^b Decima prima
necessario aut a
colono ipso aut eius
vicario Hierosolymas
deportanda
erant. Sixtin.

Amama de decimis.

* מעשר במעשר
המעשר

* Moses Kotsen.
tract. de decima
civili, Fol. 199.

Sabbaticall yeere, on which the land rested; so that the *first* and *second tithe* was payed by the husbandman, the *first*, *second*, *fourth*, and *fifth yeeres* after the *Sabbaticall yeere*; but vpon the *third* and *sixth yeeres*, onely the *first tithe* was payed to the *Leuites*, and the *second* was spent at home. Hence in respect of the *kindes*, this is called * *Magnasber scheni*, the *second tithe*, *Tob. 1.7.* in respect it was paid to the poore euery *third yeere*, it is called " *Magnasber gnani*, *מגן גנני*, the *poore mans tithe*, and *Magnasber schelisehi*, the *third tithe*, *Tob. 1.8.* On those yeeres on which it was carried vp to *Ierusalem*, it ought of necessitie to be eaten within the *court of the Temple*, *Deut. 14.26.* and by the *third tithe*, we are to vnderstand the *poore mans tithe* on the *third yeere*, which yeere is termed *anyeeere of tithes*, *Deut. 26.12.*

They likewise *tithed their cattell*. Of their *bullockes*, and their *sheepe*, and all that passed vnder the *rod*, the *tenth* was holy to the *Lord*, *Leuit. 27.32.* Some *Expositors* vnderstand by this phrase of *passing vnder the rod*, that all cattell are *titheable* which liue vnder the *custodie* of a *keeper*, as if there were allusion to the *shepherds staffe*, or *keepers rod* which they vse in keeping their cattell. The *Hebrewes*, more probably vnderstand hereby, the *manner of their decimation* or *tithing* their cattell, which was as followeth.
^d *He that hath lambes (or bullockes) thus separateth his tenth, he gathereth all his lambes, and all his bullockes into a fold, to which he maketh a little doore,*

that

מעשר
שני
"מעשר עני
מעשר
שלישי

^a *Solomon Iarobi*
Leuit. 27.32. &
Maimonid. de pri-
mogenit. cap. 7. §.
 25.

that two cannot goe forth together: their dammes are placed without the doore, to the end that the lambes hearing them bleating, might goe forth one after another in order. Then one beginneth to number with his rod, one, two, three, &c. and the tenth which commeth forth, whether it be male or female, perfect or blemished, hee marketh it with a red marke, saying, This is for tithes. At this day the Jewes though they are not in their owne countrie, neither haue any *Leuiticall Priest-hood*, yet those who will bee reputed religious among them, doe distribute in lieu of tithes, the tenth of their increase vnto the poore, being perswaded, that God doth blesse their estates the more: for their vsuall proverbe is, * *Thegnasber, bischbil sche thegnasber*, that is, Pay tithes that thou maiest be rich.

תעשר
בשביל
שחשור

The time of the yeere from which they reckoned tithes, was different. For ^f *beasts* they counted the yeere from *Elul* to *Elul*, that is, from *August* to *August*; & for *graine, pulse, and herbes*, from *Tisri* to *Tisri*, that is, from *September* to *September*: for the *Fruit of trees*, from *Schebat* to *Schebat*, that is, from *Ianuarie* to *Ianuarie*.

^f Talmud tract. de nouo anno ad initium. Buxtorf. Synag. Iud. cap. 12.
* Moses Kotsens. in precept. affirm. 136.

In this *Synopsis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Israels* tithing is set downe.

6000	Bushels in one yeere.
100	Bushels was the least that could be paid by the husbandman to the <i>Priests</i> , for the first fruits of the threshing floore.
5900	Bushels remained to the husbandman, out of which he paid two tithes.
590	Bushels were the first tithe to the <i>Leuites</i> .
59	Bushels the <i>Leuites</i> payed the <i>Priests</i> , which was called the <i>tithe of the tithes</i> .
The husbandman had growing 5310	Bushels remained to the husbandman, out of which he paid his <i>second tithe</i> .
531	Bushels were the <i>second tithe</i> .
4779	Bushels remained to the husbandman as his owne, all being paid.
1191	Bushels are the summe of both tithes ioyned together, which is aboue a sixth part of the whole, namely, <i>nineteene</i> out of an <i>hundred</i> .

Wee are to know moreouer, that through the corruption of the times, in time of *Hezekiah's* reigne, tithes began generally to be neglected, insomuch, that then *Ouerseers* were appointed to looke to the true payment thereof, 2 *Chron.* 31. 13. Notwithstanding, partly through the negligence of the *Ouerseers*, partly through the *conetousness* of the people; about one hundred thirtie yeares before our *Sauours Incarnation*, corruption so preuailed, that the people in a manner neglected all tithes, yea none or very few paid, either their *first*, *second*, or *poore mans tithe*, onely they paid the great beaue-offring iustly. For this reason (saith ^b *Moses Kotsenf.* *Kotsens*) in the daies of *Iohn the Priest*, who succeeded *Simeon the iust*, (I take it he meaneth *Iohannes Hyrcanus*) their great court termed their *Sanhedrim*, made a decree, that more faithfull *Ouerseers* should be appointed for the tithes. At this time many things became questionable, whether they were titheable or no? whence the high court of their *Sanhedrim* decreed, that in the things doubtfull (which they termed *דמאי Demai*) ⁱ though they paid neither *first*, nor *poore mans tithe*, yet they paid a *second tithe*, and a *small beaue-offering*; namely, *אחד מבראית* *One part of an hundred: Mint, Anise and Cummine*, seemeth to haue beene of these doubtfull things, in which, though the decree of their *Sanhedrim* required but one in the hundred, yet the *Pharises* would pay a iust tenth, *Matt.* 23. 23. and hence it is that they boasted,

They

^b *Moses Kotsenf.*
Fol. 199. col. 3.

ⁱ *Moses Kotsenf.*
ibid.

They gave tithes of all that they possessed, Luke 18. 12. In which they outstripped the other Jewes, who in these payments, tooke the liberty granted them by the Sanhedrim.

CHAP. IV.

Of their mariages.

IN this chapter of their *mariages*, we are to consider; *First*, the distinction of their *wives*. *Secondly*, the *manner of their betrothings*. *Thirdly*, the *rites and ceremonies of their marriage*. *Lastly*, the *forme of their divorce*. The *Patriarches* in the *old testament*, had many of them *two sorts of wives*, both of them were *reputed lawfull*, and *true wives*, and therefore the children of both were accounted *legitimate*. The *Hebrews* commonly call the one נשי נאשכים *Naschim*, *Primary wives*, married with nuptiall ceremonies and rites requisite. Some deriue the word from נשח נאשכה *Nascha*, *Oblitus fuit, quasi obliuiosa dicta*, because for the most part, *Womens memory is not so strong as mens*: but they thinke not amisse, who say, that *women* are so called from *obliuion*, or *forgetfulnessse*, because the fathers family is *forgotten*, and in a manner *extinct in their daughters*, when they are married. Hence proceeds that common saying of the *Hebrews*, *Familia matris, non vocatur familia*: and

משפחת
אמה
קרית
משפחת
Aben Ezra Num.
1. 2.

and for the contrary reason, a male childe is called זכר *Zacar*, from his *memory*, because the *memory* of the father is preserved in the ^b *sonne*, according to that speech of *Absalom*; *I haue no sonne to keepe my name in remembrance*, 2 Sam. 18. 18.

The other sort of wiues, they call ^c *Pillag-schim*, *Secundary wiues*, or *halfe-wiues*; the *English* translates them *Concubines*, and that not vnfitly, for sometimes the *Hebrew* word it selfe denoteth an infamous strumpet, or common harlot.

The differences betweene these *Concubines*, and the *chiefe* or *primary wiues*, are many. 1. A disparity in their authority, or household government: the *Wife* was as *mistresse*, the *Concubine* as an *handmaid*, or *seruant*: She had onely *Ius tori*, a true and lawfull right vnto the marriage bed, as the chiefe wife had; otherwise she was in all respects inferiour. And this appeareth in the history of *Sarah*, and *Hagar*. Secondly, the *betrothing* was different: the *chiefe wife*, at her espousals, receiued from her husband certaine gifts and takens, as pledges and testimonies of the contract. Thus *Abrahams* steward (who is probably thought to be *Eliezer*, of whom wee reade, *Gen.* 15. 2.) gaue in *Isaaks* name vnto *Rebecca*, *iewels of siluer*, and *iewels of gold*, and *raiment*, *Gen.* 24. 53. This custome was in vse also among the *Grecians*, who called these gifts

^d *Edya*, ^e Moreouer, the *chiefe wife* likewise receiued from her husband, a *bill of writing*, or

^b Eandem proles masculæ rationem hab. tam apud Græcos testatur Euripides. Σπύλοι γὰρ αἰχλῶν παῖδες ἀφ-σινες.

^c פילגש ^f *Prox* secundaria, vocem compositam esse aiunt ex פלג ^g *Di-*uidere, & נשא ^h *Prox*, quasi *uxor diuisa* & *diuisa*.

^d Τὰς αὐτὰς αἰ-
δέωντες φίλους ἀ-
νδρῶν αἰχλῶν.
Homer. Iliad. 9.
vid. etiam Suid. in
Edya.

^e D. Kimb.

2 Sam. 5. 13.

matrimoniall letters; whereas the *Concubine* receiued neither *such gifts*, nor *such letters*. Thirdly, onely the children of the chiefe wife succeeded the father in his inheritance; the children of the *Concubine* receiued gifts or legacies: *Abraham* gaue all his goods to *Isaak*: but vnto the *sonnes* of the *Concubines* which *Abraham* had, *Abraham* gaue gifts, *Gen.* 25. 5, 6. And here, by the way, wee may take notice, that the *first-borne*, by right of *primogeniture*, receiued a double portion of his fathers goods: The father shall giue him a double portion of all that hee hath, for hee is the first of his strength, *Deut.* 21. 17. Vnto this custome the *Prophet Elisbaes* speech alludeth, when he praieth *Elijah*, that his spirit might be double vpon him, *2 King.* 1. 9. that is, that he might haue a double portion of the spirit, in comparison of the other *Prophets*, or rather the *sonnes* of the *Prophets*, amongst whom he obtained the place of an elder brother, and therefore praieth for the right of *primogeniture*: so that we are not to vnderstand him, as if hee did ambitiously desire a greater measure of the spirit, than rested vpon his Master, but that hee desired to excell the other remaining *Prophets*, vnto whom afterward hee became a Father. The Hebrew phrase is in both places the same.

פי שנים
postem duorum.

Secondly, in their betrothing wee are to consider, 1. The distance of time betweene the *espousals*, and the confirmation of their marriage, which some haue conceited to haue beene a full yeare, at least ten moneths, and this they obserue

serue from *Rebecca*, her brother and mothers answer vnto *Abrahams* seruant, desiring that the maid might not depart presently, but remaine after the espoualls at least *ten daies*, Gen.

24. 55. Which text they interpret, ⁸ *ten moneths*, vnderstanding thereby, that which elswhere is phrased *an^b yeare of daies*, Gen. 41.

1. But if we should yeeld this interpretation, (although our *English* at least *ten daies*, is more agreeable vnto the *Septuagint* and the *Originall*) yet it followeth not, that this time was craued for the fulfilling of any prescribed distance betweene the espoualls and the mariage, but rather, it implieth the tender affection of the mother towards her daughter, as being loth so suddenly to part with her: Notwithstanding, it is not vnlikely, that there was a competent distance of time, betweene the *first affi-ancing* and the *confirmation of the mariage*, though not *prescribed*, or *limited to any set number of daies, weekes, or moneths*. The second thing considerable in their betrothing, is to enquire the *manner of their contracting*, which might be done in *Israel*, three waies: 1. ¹ By a *peece of money*. Secondly, By *writing*. Thirdly, By *copulation*, and all these in the presence of witnesses: by a *peece of money*, though it were but a farthing, or the worth thereof, at which time, the man vsed this, or the like forme of words;

² *Loe thou art betrothed vnto mee*: And hee gaue her the money before witnesses. By *bill*, and then he wrote the like forme of words; *Be thou*

⁸ Or *ylor*, & *R. Solomon*.

שניה ימים

De-oron anthonium d'crum.

בכסף או בשטר או בכיתא וכו' בעדים

Moses R. Joseph. fol. 124.

הרי את בקודשתא
Maanonia. in if. ch. b. 6 3: 5. 11.

betrothed vnto me: which hee gaue her before witnesses, and it was written with her name in it, else it was no betrothing. By *copulation*, and then hee said likewise, *Loe thou shalt bee betrothed vnto mee by copulation*, and so hee was vnitd vnto her before two witnesses, after which copulation, shee was his betrothed wife. If he lay with her by way of *fornication*, and not by the name of *betrothing*; or if it were by *themselves*, without the *fore-acquainting of witnesses*, it was no *betrothing*; howeuer he might not lie with her the second time, before the marriage was accomplished. And though the *betrothing* might be any of these three waies, yet vsually it was by a *peece of money*; and if they would, they might doe it by *writing*: but *betrothing by copulation* was forbidden by the wise men of *Israel*, and who so did it, was chastised with rodde; howbeit the *betrothing* stood in force. These solemnities in *betrothing*, were performed by the man and woman, vnder a tent or canopy made for the purpose, called in their language ¹ *Chuppa*, *A Tabernacle* or *Tent*: to this the *Psalmist* alludeth, *Psalm* 19. 4, 5. In them hath hee set a *Tabernacle* for the *Sunne*, which as a *Bridegroom*, comming out of his *chamber*, reioyceth as a strong man to runne a race.

1. חופה חופה
Chuppa

Thirdly, the rites and ceremonies of their marriage were performed, in the assembly of *ten men at least*, with blessings and thanksgivings vnto God, whence the house it selfe was called

called ^m Beth hillula, the house of praise : and their marriage song ⁿ Hillulim, praises. The bridegroomes intimate friends which accompanied him, and sung this Epithalamium or marriage song, were termed ^m בְּתוּלֵי הַלְלוּתָא ⁿ חֲלָוִי, Children of the bride-chamber, Matth. 9. 15. Such I conceiue those thirty companions to haue beene, which Sampson associated to himselfe, Iudg. 14. 11. The forme of this praise, or blessing, is at large described by Genebrard, and the summe thereof is this: the chiefe of these companions taketh a cup, and blesteth it, saying, Blessed art thou, O Lord, our God, the King of the world, which createst the fruit of the vine : Afterward then he saith ; Blessed be the Lord our God, the King of the world, who hath created man after his owne image, according to the image of his owne likenesse, and hath thereby prepared vnto himselfe an euerlasting building, blessed be thou O Lord, who hast created him. Then followeth againe ; Blessed art thou, O Lord our God, who hast created ioy and gladnesse, the bridegroome and the bride, charity and brotherly loue, reioycing and pleasure, peace and society : I beseech thee, O Lord, let there suddenly be heard in the cities of Iudah, and the streets of Ierusalem, the voice of ioy and gladnesse, the voice of the bridegroome & the bride: the voice of exultation in the bride-chamber is sweeter than any feast, and children sweeter than the sweetnesse of a song; and this being ended, he drinketh to the married couple.

This custome of praising God at such times, was not needlesse, or superfluous, for the fruit

arose that vsuall prouerbe among the *Iewes*; *Septem ad conuiuium, Septem ad luctum*. The chiefe gouernour of the feast was called *Baal* בעל *mische*; which name is fitly expressed by being called the *Ruler of the feast*, *Iohn 2.9*. The *moderne Iewes in Italy*, when they inuite any to a *marriage feast*, vse this forme of words; *Such a one, or such a one intreateth you to credit his daughters marriage, with your presence at the feast, &c.* Then he which is inuited replieth, *Mazal* מזל טוב *tob*: which some interpret to be the wishing of good lucke in generall; but I rather thinke, that hereby was wished to the married parties, a speciall blessing in the procreation of children: whence the wedding ring, giuen vnto the Bridewife, had this inscription or posie, *Mazal tob*; and the *Hebrews* call the Planet *Iupiter*, *Mazal*, whose influence, they thought to be of great efficacy and force for generation: but in truth, *Mazal* signifieth any other Planet or Starre in the heauen, according to that *Hebrew* prouerb; * *There is no herbe in the earth, which hath not a Mazal, or Starre, in the firmament answering it, and striking it, saying, Grow*. Now *tob* signifieth good, so that the phrase soundeth as much as, *Be it done in a good houre, or vnder a good Planet*.

At the time of the marriage also, the man gaue his wife a *dowrie-bill*, which the *Scriuener* wrote, and the bridegroom paid for, whereby he endowed his spouse, if shee were a *virgin*, with two hundred deneys (that is, fifty shekels)

בעל
משחה
Αρχιμαγιστρος

מזל טוב
Stactus de conuiu.
l. 2. c. 3.

Munster. Gen. 30.

* Non est tibi ulla
herba inferius cui
non sit Mazal in
firmamento, & fe-
rit ipsam to Ma-
zal, & dicit ei,
Cresce.

kels) and if she had beene married before, with an hundred deniers (that is, twenty five shekels) and this was called the *root* or *principall of the dowry*: the dowry might not be lesse, but more, so much as he would, though it were to a talent of gold. There is mention of a *contract* betweene *Tobias* and *Sarra*, and that was performed, *not by a Scriuener*, but by *Raguel*, the womans father; where wee may obserue, that before the writing of this bill, there was a *gining of the woman vnto her husband*. The forme of words there vsed is, Behold, take her after the law of *Moses*, *Tobit. 7. 14.* A copie of this dowry-bill is taken by *Bertram*, out of the *Babylon Talmud*. The words thereof are thus; ¶ *Vpon the first day of the weeke, the fourth of the moneth Siuan, in the yeere five thousand two hundred fiftie foure of the creation of the world, according to the computation which we vse here at Massilia, a Citie which is situate neere the Sea shoare, the bride-groome Rabbi Moses, the sonne of Rabbi Iehuda, said vnto the bridewife Clarona, the daughter of Rabbi David, the sonne of Rabbi Moses, a Citizen of Lisbon; Be vnto me a wife according to the law of Moses and Israel; and I, according to the word of God, will worship, honor, maintaine, & governe thee, according to the manner of the husbands among the Iewes, which doe worship, honour, maintaine, and governe their wiues faithfully. I also doe bestow vpon thee, the dowry of thy virginity, two hundred deniers in siluer, which belong vnto thee by the law; and moreover, thy food, thy apparell, and sufficient necessa-*

¶ Talmud Bab. vid.
Buxtorf. Gramma-
tic. Chald. p. 389.

necessaries, as likewise the knowledge of thee, according to the custome of all the earth. Thus Clarons the virgin rested, and became a wife to Rabbi Moses, the sonne of Iehuda, the bridegroom.

After the mariage was finished, then the wifemight challenge from her husband three things as debt. 1. Food. 2. Apparell. 3. Cohabitation, or the right of the bed; which they note from Exod. 21. 10. where it is said, If hee take him another wife, *her food, her raiment, and her dutie of mariage shall he not diminish.* And vnto this the Apostle alludeth, calling it, *Dne beneuolence*, 1 Cor. 7. 3.

The wife, when she was first presented vnto her husband, couered her head with a *veile*, in token of *subiection*. Rebecca tooke a *veile*, and couered her selfe, Gen. 24. 65. and for this cause (namely in *signe of subiection*) ought the woman to haue power on her head, 1 Cor. 11. 10. where by *power*, the Apostle vnderstandeth a *veile*. Doe any aske the question, why hee should denote this *veile* by the name of *power*, especially seeing it was in *token of subiection*? The Apostle being an Hebrew of the Hebrewes, might haue respect vnto the Hebrew word * *Radid*, signifying a *veile*, which commeth from the root *Radad*, to beare rule and authority, and so might vse the Greeke word, signifying * *power*, in the same sence as the Hebrews did. And in truth, what was this *subiection* to the husband, but a kinde of *power* and *protection* deri-

* רדד *Radid*
mulieris, a verbo
רדד *Subiecit.*

* Εξουια.

כלא קריי
Sicut Radul. dicit
Sic ego in-
terpretor verba
Maimon. in Seta
c. 3. §. 5.

ספר
כריתות
Grace de Cador
amou. c. 1.
Mainon. de di-
uor. l. c. 1. §. 1.

* Hac forma repe-
ritur apud Moysen
Kotsensem fo. 133.
Aliud exemplar
ibidem habetur. It.
in Mose Aegyptio
part. 2. fol. 99. unde
desumpta est hac
testimon. subscriptio
quam apposuimus.

ued vnto the *wife*, in comparison of her former state, being a *virgin*? and therefore in case her husband was iealous of her, amongst other tokens of sorrow, shee was commanded to stand at her triall with her ^b *head vncovered*, *Numb. 5. 18.* intimating thereby, that, if shee could not then cleere her selfe, she was, from thence forward, depriued of all *power*, which heretofore she enioyed by the meanes of her husband.

After the mariage was finished, sometimes there was permitted a *bill of diuorce*; this, the *Hebrewes* called * *Sepher Kerishuth*, A *bill of cutting off*, because the woman is by this meanes cut off from her husbands family. ^d *Ten things* were thought requisite as the root and foundation of a *diuorce*. 1. That a man put her not away, but of his owne will. 2. That hee put her away by writing, not by any other thing. 3. That the matter of the writing be to diuorce her, and put her away out of her possession. 4. That the matter of that diuorcement be betweene him and her. 5. That it be written by her name. 6. That there be no action wanting, after the writing thereof, saue the deliery of it vnto her. 7. That he giue it vnto her. 8. That he giue it her before witnesses. 9. That hee giue it her by the Law of diuorces. 10. That it bee the husband, or his deputy, that deliuereth it vnto her. The forme or copy of this bill of diuorcement was, as it followeth; * upon such a day of the weeke, such and such of the moneth N. such or such an yeare of the creation of the world, according

ding to the computation which we use here in this
 Citie N. situate neere the riuer N. that I of the
 Country N. the sonne of Rabbi N. of the Country
 N. But now I dwelling in such or such a place,
 neere such, or such a riuer, haue desired of mine
 owne free will, without any coaction, and haue di-
 uorced, dismissed, and cast out thee, thee I say, thee
 my wife N. of the Country N. the daughter of Rab-
 by N. dwelling in such or such a Country, and dwel-
 ling now in such or such a place, situate neere such
 or such a riuer, which hast beene my wife hereto-
 fore; but now, I doe diuorce thee, dismissee thee, and
 cast thee out, that thou maiest be free, and haue the
 rule of thy selfe, to depart, and to marry with any
 other man, whom thou wilt; and let no man be re-
 fused by thee for mee, from this day forward for
 euer. Thus be thou lawfull for any man, and this
 shall be to thee from me, a bill of separation, a bill of
 diuorce, and a letter of dismissal.

According to the Law
 of Moses

and Israel.

N. the sonne of N. witnesse.

N. the sonne of N. witnesse.

This bill was written by a ^f Scriuener, or pub-
 lique notary. And ^g furthermore, a woman be-
 ing diuorced, or otherwise a widow, it was not
 lawfull for her to marry againe, till shee had
 taried ninetie dayes, besides the day of her di-
 uorce, or of her husbands death, and her last espou-
 sals: to the end that it might bee knowne whether
 she were with childe or no, and that there might be

^f Solomon Iarchi.

Hof. cap. 1. 10.

^g Maimon de di-
 uor. cap. 11. §. 18.

prooffe, whether it were the seed of her first husband or of her second.

It was a common custome among the Romans, about the time of our Saviours birth, even for the women to *diuorce* their husbands, and to *marrie* againe at their pleasure. Of this, Heathen Authors speake:

— *Sic fiant octo mariti.*

Quinque per autumnos.

Inuenal. Satyr. 6. vers. 230.

Et nubet decimo iam Thelesina viro.

Martial. lib. 8.

^b Seneca. 3. de Benef. 16.
ⁱ Plutarch. in Alcibiade.

^b *Non consulum sed maritorum numero annos suos computant, &c.* The bill tenderd by the woman, was termed ⁱ *ἡδυστάλα ἀποδείκταις*, Letters of forsaking, not letters of cutting off, or putting away. This same practise was in vse also among the Hebrews. Hence is that saying of our Saviour: If a woman shall put away her husband, and bee married to another, &c. Mark. 10. 12. Now although, at that time humane lawes forbade not mariages renewed with others upon such diuorces, yet Gods law condemned both such diuorces, and such mariages, and before God, persons marrying after such diuorcements, were reputed digamites, that is, to haue two husbands, or two wives. For this reason, a Minister aboue others is commanded, to be *ἕως ἡμετέρας ἀνδρῶν*, The husband of one wife, 1 Tim. 3. 2. And the woman, she is commanded to be *ἡ ἓως ἀνδρὸς ἑνὸς*, The wife of one husband, 1 Tim. 5. 9. In which texts second mariages (in case of the husbands or wives death)

death) are no more forbidden, then the Poet forbade thgm in the like phrase :

Vnico gaudens mulier marito.

Horat. carmin. 3. 14.

Note in the last place, that among the *Iewes* the bridewoman also brought a *dowrie* to her husband; it was sometimes *more*, sometimes *lesse*; it was called by the *Rabbins* נדוניא, *Nedunia*. *Raguel* gave with his daughter *Sarra*, halfe his goods, servants, and cattell, and money, *Tob. 10. 10.*

* *Elias Thabit. 11.*
Solomon Iarchi
Gen. 31. 15.

CHAP. V.

Of their Burials.

AT the time of a mans death, before his buriall, many ceremonies were observed. First, the next of the kinne closed the eyes of the deceased body. *Ioseph* shall put his hands upon thy eyes, *Gen. 46. 4.* This was likewise practised both by the *Romans*, and the *Grecians*.

Ille meos oculos comprimat, ille tuos, Onid.

Gen. 46. 4. Ioseph. 4. 4. Homer. Iliad. 11.

Secondly, they washed the body being dead. *Tabitha* died, and when they had washed her, they laid her up in an upper chamber, *Acts 9. 37.* The Baptization, or washing at such a time, was threefold. The first was באתחיל ואתחיל, *Ecclef. 34. 26.* A washing from the pollution contracted by

the touch of a dead carcasſe: ſo that if haply any ignorantly & vnawares became thus vnclean, then was hee by a kinde of waſhing to be made cleane againe. The ſecond was *Baptiſmus ſui corporis*, A baptizatiſm, or waſhing of the dead corps it ſelfe; thus *Tabitha* was waſhed: neither is the word *Baptiſmus* vnually applied to cōmon waſhings, as *Marke 7.4.* we read of the waſhing of cups, pots, veſſels, tables; the Greek is *Baptiſmos*. The firſt of theſe waſhings was proper to the Jew: this ſecond, in uſe with Jewes, ^a Chriſtians, and ^b Heathens: the third (which was *Baptiſmus ſui corporis*, A baptizatiſm for the dead, *1 Cor. 15 9.*) proper to ſome amiſſed Chriſtians. It may bee demanded, what manner of Baptiſme this was? With ſubmiſſion of my iudgement, I vnderſtand this place with ^c Saint Ambroſe, of a Sacramentall waſhing, applied vnto ſome liuing man, in the name and behalfe of his friend, dying without baptiſme, out of a ſuperſtitious conceit, that the Sacrament thus conferred to one aliue, in the name of the deceased, might bee auailable for the other dying unbaptiſed. As if the Apoſtle did wound thoſe ſuperſtitious *Corinthians* with their owne quils, and proue the reſurrection of the dead from their owne erroneous praſtiſe, telling them in effect, That their ſuperſtitious cuſtome of baptiſing the liuing for the dead, were vaine and bootleſſe, if there were no reſurrection. And therefore the Apoſtle uſeth an emphaticall diſtinction of the perſons, in the next immediat verſe, ſaying;
Why

^a Tertullian Apo-
log. c. 47. II. Euseb.
hiſt. lib. 7. cap. 17.

^b Corpusque lauant
frigidius et ungunt.
Virg. lib. 6. Æneid.

^c Ambros. 1 Cor.
15. 29.

Why are we also in ieopardie euery houre? He inferreth the resurrection by force of a double argument; the *first*, drawne from their superstitious baptizaton for the dead: the *second*, from the hourelly ieopardy and perill wherein we, that is, himselfe and other *Christians* are. So that, as that *Father* noteth, the *Apostle* doth not hereby *approve* their doing, but *incenth* their hope of the resurrection, from their owne practise, though erroneous. That there was ^a *Vicarium tale baptisma* (as *Tertullian* calleth it) in vse among the *Marcionites*, is euident, yea and amongst the *Cerinthians* also: the manner thereof is thus described; ^b *When any Catechumenist died, some liuing person placed vnder the bed of the deceased, they came vnto the deceased partie, and asked him, whether hee would be baptised? then he replying nothing, the partie vnder the bed answered for him, saying, that he would be baptised: and thus they baptised him for the dead, as if they acted a play vpon the stage.*

The *third* ceremony vied by the *Jewes* towards the dead party, was the *enbalming* of the corps, which for the maine thereof, it is probable they learned from the *Egyptians*, for wee finde *Ioseph* to be the *first* that practised it, *Gen.* 50.2. The *Egyptian* manner of *enbalming* was thus; ^c *They tooke out the bowels of the dead, they cleansed them and washed them with the wine of Dates, and after that againe with Odours: then filled they the bowels with pure Myrrhe beaten, and Cassia, and other odours (except Frankincense) and sewed*

^a *Tertullian* l. 6. de resurrect. carnis.

^b *Epiphanius* de *Cerinthianis* heres. 28.

^c *Chrysostom* 1. Cor. 15.

^e *Herodotus* *Euterp.*

sowed them up. After this, they seasoned the corps hidden in nitre, seventy dayes, not longer: after seventy dayes they washed the corps, and wrapped it in fine linnen cloth gummed, which gumme the Egyptians often used in stead of Glee. The Greekes termed this *ταφικόνιον*. And the vse thereof was for the preservation of the body, that it might not putrifie, and therefore when the funerall obsequies were not long delaied, they used another kinde of embalming, namely an externall and outward application of Spices and Odors, without the vnbowelling of the corps. This the Greekes termed *ἡ ταφικὴ*. This was vsed toward our Saviour Christ, *Iohn 19.40.*

Sometimes they did vse to burne the corps, preserving onely the bones in some urne or pitcher, *Amos 6.10.* But commonly they entered the whole body, and buried it in the earth. The ancient Jewes, if they received not from their ancestors, then would they purchase a buriall place themselves, for the buriall of them, and their family. The forme of that place was thus; It was a vault hewed out in a rocke, ¹ six cubits long, and foure broad, in which, eight other cels or lesser holes (or as some say thirteene) were made, as so many distinct receptacles, or tombs for the dead bodies to be laid in: As often as they buried any, they were wont to role a great stone to the mouth of the cave. The cave or vault it selfe they termed from the act of buriall, ² *Keber*, which signifieth a place of buriall; or from its forme, ¹ *Maghara*, a denne, or

בשרפאליזאמנ
 דו עורפאליזאמנ
 סריפאליזאמנ
 לאלא סיג
 נפיקאציע, אד ד
 מוואנדאמ וואנ
 דאקאנאמ: ל
 מו דא סאס אק
 וויל, גענל. 50. 16.
 פרו עו, קוואד אין
 הערעו ריחזנר
 Et aromatibus con
 diunt.

קאמור
 על שש
 Talmud Seder Ne
 zikin, Bana Batb.
 פא. ע. 6.

קבר
 מערה

or *caue*. The feuerall *cells* or receptacles in which the body was laid, they called *cucim*, מִכְסֵי *graves, toombes*; and the *stone* they named *Golel*, A *rolling stone*. This giueth great light to that in the *Gospel*, *Ioseph* tooke the body of *Christ*, and wrapped it in a cleane linnen cloth; and put it in his new *toombe*, which hee had *bewen out in a rock*, and rolled a great stone to the dore of the sepulchre, *Mat. 27. 59, 60*. These *caues* or *vaultes*, the welthier sort would *paint*, *garnish*, and *beautifie* at the mouth or entrance of them: hence commeth that phrase, *Sepulchra dealbata*, *Painted toombes*. As often as they had occasion to mention or speake of any friend deceased, they vsed that in the *Proverbs*, *The memory of the iust is blessed*, *Pro. 10. 7*. Hence the *Rabbies*, in their quotations of any worthy Author deceased, vsually subioyne this honorable commemoration, *Benedict a memoria* וְכִרְוֹנוּ *N. Such, or such a one of blessed memory* לְבָרָכָה

But their vsuall epitaph or inscription vpon their sepulchers, was, *Let his soule bee bound up in the garden of Eden, Or in the bundle of the lining. Amen, Amen, Amen, Selati.*

The latter *Jewes*, haue beene strangely conceited concerning the place of burials, and are perswaded, that if an *Israelite* be buried in any strange Countrey out of the promised land, he shall not be partaker so much as of resurrection, except the *Lord* vouchsafe to make him *hollow passages* vnder the earth, through which his body by a continuall volutation and

Qq

rolling,

Memoria eius sit in benedictione.

וְשִׁמְתָהּ
תַּחַת צִרְרָה
בְּקֶרֶן
אֶמֶת
שְׁהִינְדִּיר יִרְרָה

¶ Solom. Iarchi,
Gen. 47. 39.

rolling, may be brought into the land of *Canaan*. The ground hereof, is taken from the charge of *Jacob* vnto his sonne *Ioseph*, that hee should not bury him in the land of *Egypt*, but in *Canaan*. ¶ For which charge they assigne three reasons. *First*, because he foresaw by the spirit. of Prophecy, that the dust of that land should afterward be turned into lice. *Secondly*, because those who died out of the holy land, should not rise againe without a painefull rolling and tumbling of their bodies, through those hollow passages. *Thirdly*, that the *Egyptians* might not idolatrously worship him.

They made a feast at their burials, which is stiled *The bread of men*, *Ezek.* 24. 17. And a *cup of consolation*, *Ier.* 16. 7. because it was admittred to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

¶ Gentes quasdam
corporis partes
acu vulnerabant,
vel aliâs incide-
bant, atramentum-
que super ponebant,
quod in cultum de-
monum suorum
fiebat, præcipitur
ergo, ne vlllo p[re]lo
sicut gentes scirent
carnes suas :
quemadmodum
sacerdotes Cybeles
& Deæ Syrorum, ut
refert Lucianus. P.
Eug. Deut. 14. 1.
Vnguis ut ora forat
sedans, & pectora
pugnat. Virg. lib. 4.
Æneid.

From those two places last quoted, we may obserue that at the buriall of their friends, they vsed these ceremonies which follow, some to *testifie*, some to *augment* their grieffe, 1. *Cutting themselves*, that is, wounding or cutting any part of their body, with any kinde of instrument. ¶ This practise was learned from the *Heathens*, who were wont not onely to scratch their face, but to punch and prick certaine parts of their body with an needle, and then couer it ouer with inke, which they vsed as a speciall ceremony in their superstitious worship, and therefore it is forbid, *Deut.* 14. 1. *Secondly*, making themselves bald, which was done diuers

diuers manner of waies ; either by *shauing their haire*, or *plucking it off* with their hands, or by *empoysoned plaisters to make it fall off*. Other nations were wont to shauē of the ^c haire of their head, and to offer it in the behalfe of the dead : they did sometimes shauē their cheekes, sometimes their eyelids : and this also being an *Heathenish* custome, was likewise forbidden in *Israel*, *Deut.* 14. 1. *Thirdly, going bare headed*, that they might cast dust or ashes vpon their heads, signifying thereby, that they were *unworthy the ground on which they went*. *Fourthly, going bare footed*, for their greater humiliation. *Fifthly, the couering of their lippes*, for that was a speciall signe of sorrow, and shame. *The Seers shall bee ashamed*, &c. they shall all *couer their lippes*, for they haue no answer of *God*, *Mich.* 3. 7. If it bee demanded, how they couered their lippes ? It is thought they did it ^a *by casting the skirt of their cloke, or garment ouer them*. *Sixthly, ^a renting their clothes*. *Seuenthly, putting sackloth about their loynes*, *Genes.* 37. 34. These were generall tokens of griefe, vsed vpon all extraordinary occasions of sorrow. Two other there were, more proper to burialls, to augment their griefe. *First, minstrels*, who with their sad tunes inclined the affections of the people to mourning, ^a Of these there were *two sorts* : Some playing on *pipes*, others sounding *trumpets*. At the funerall of Noble men, or old men, they vsed a *trumpet* : at the funerall of the common people, or children, they vsed a ^a *pipe*. In this re-

*Scetus fratris
imposuere capillos.
Ouid. Met. 3.*

^a D. Kimchi &
Aben Ezra. p. Tag.
Leuit. 14. 45.
^a Scissaque Polyxe-
na pallia. Iuuenal.
Satyr. 10.

^a Maioris ætatis
funera ad tubam
profertur solebant :
minoris vero ætatis
ad tibias. Seruius
Æneid. lib. 5.
^a Tibia cui teneros
suctum deducere
manes, *Legs Phrygiæ*
maesta. Statius,
Theb. lib. 6. vers.
121.

spect it is said; *That Iesus when he raised Iairus his daughter, cast out the minstrels, Mat. 9. 23. Secondly, women hired to sing at burials for the same purpose, and likewise by outward significations of sorrow, to moue the company, and more strongly to affect them; Call for the mourning women, &c. and send for skilfull women, Ier. 9. 17. These the Romans called, Preficas, quasi in hoc ipsum praefectas. Chiefe or skilfull mourners.*

CHAP. VI.

Of their oathes.

THe manner of swearing, was sometimes by *lifting up their hands towards heauen*; Abraham said to the King of Sodom; *I haue lift up my hand vnto the Lord*; that is, *I haue sworne*, that I will not take from a threed euen to a shoole latcher, *Gen. 14. 22.* Vnto which custome the Psalmist seemeth to allude, *Psal. 106. 26. He lifted up his hand*; that is, *hee swore*. Sometimes hee that tooke the oath, *did put his hand vnder the others thigh*, which administred the oath. Wee read this manner of administration, to haue beene vsed by Abraham, *Gen. 24. 2.* and Iacob, *Gen. 47. 29.* Which ceremony, ^a some interpret to bee, as a *token of subiection*: ^b others, as a *mysterie of circumcision*, the signe whereof they bore about that place of their body: ^c others more probably, thinke it to bee a *mysterious signification of*
Christ

^a *Adm. Esay. Gen.*

24. 2

^b *Salomon Iaribi*
ibid.^c *Augustin. quest.*
super Gen. 62.

Christ the promised seed, who was to come out of *Abrahams loynes*, or *thigh*; as the like phrase is used, *Gen. 46. 26.* the *soules* that came out of *Jacobs thigh*. Sometimes also the manner of deposing, was to *stand before the Altar*, *1 King. 8. 31.* Which was also the custome of the ^d *Athenians*, the ^e *Carthaginians*, and the ^f *Romans*.

^d Alex. ab Alex.
lib. 5. c. 10.

^e Livius dec. 3. lib.

1. It. valer. Max.

lib. 9. cap. 3.

^f Iures licet & Samoliracum & nostrorum aras. Luc. ual. Satyr. 3.

The *object of a lawfull oath*, was, and is, *onely the Lord*: whence hee that tooke the oath, was said to *confesse vnto God*. Compare *Esay 45. 23.* with *Rom. 14. 11.* And the ancient forme of imposing an oath, was this, *Give glory to God*, *Ios. 7. 19.* *John 9. 24.* Now *God* was glorified by an oath, because thereby there was a *solemn confession and acknowledgement of Gods omnipresence*, that hee is present in euery place; of his *omniscience*, that hee knoweth all secrets; of his *truth*, that hee is a *maintainer of truth*, and an *auenger of falsehood*; of his *justice*, that hee is *willing*, and his *omnipotency*, that hee is *able* to punish those, that by swearing shall dishonour him. And as the *object of a lawfull oath* was *onely God*: So it is implied that it was not rashly or vnadvisedly to be vndertaken, but by a kinde of necessity imposed, for the *Hebrew word שבע* is a *passive*, and signifieth *to be sworne*, rather than *to sweare*.

^g Allium, porrum
& cepas inter Deos
inresurando habue-
runt Aegyptij. Plin.
lib. 19. c. 6. Item
Lucretialis Sat. 15.

In corrupter times they were wont to sweare by the ^g *creatures*, but the *Jewes* chiefly by *Hiernsalem*, by the *Temple*, by the

ἡ Ἐνείκε (ἢ πρὸν,
ἐλλαν ἢ τὴν κα-
λῶν δὲ δέκον
καρδὴν κατὰ ἐθ-
μὴν. *Inter que
sacramentorum
quibusdam alijs,
etiam iurandi
quod Corban ap-
pellatur, enumerat.
Ioseph. contra
Apion, lib. 1. p. 147.*

*i Talmud Hieroso-
lymit. tract. de
votis cap. 10.*

ἡ Ὀρκωτικὴ ἢ Ὑπο-
τις δὲ τῶν καὶ πα-
ρὰ τὴν ἀρχαίαν
πρῶτα. *Interiungendo
se obstringunt, huic
vel illi homini nihil
se commode presti-
turos. Philo Ind. de
Specialibus legib. p.
395.*

gold of the Temple, by the Altar, and the gift on the Altar. This gift in Hebrew was termed *Corban*, and it was one of those ^h oathes, which in our *Saviour Christs* time the *Scribes* and *Pharises* accounted principally obligato-ry. If any swore by the Altar, it was nothing: but if any swore by the oblation of the Altar, hee was bound to performe it, *Mat. 23. 18.* yea al-though *Gods law*, inioyned honour, and reliefe towards parents, yet if they had bound them- selves by this oath *Corban*, that they would not helpe or relieue their parents, they taught they were discharged. Whence saith their ⁱ Tal- mud, *Euery one ought to honour his Father and Mother, except hee hath vowed the contrary.* And it is euident, that the *Iewes* did often, by solemne vows and ^k oathes binde themselves, that they would neuer doe good to such, or such a man. Wee must furthermore know, that vsually to their oathes there was an execration, or conditionall curse annexed, which some- times was expressed, as, *If I doe not doe thus and thus, then the Lord doe so to mee, and more also,* *1 Sam. 14. 44.* Also, *1 King. 20. 10.* Some- times it is vnderstood, as, *I haue sworne, if I take from a threed to a shooe latchet, Gen. 14. 22.* Then let the Lord doe so to mee and more also, this, or the like is vnderstood, and maketh the former part of the oath, to sound negatiuely; as if *Abraham* had said, *I haue sworne, I will not take from a threed to a shooe latchet.* In like manner, *Psal. 95.* *I haue sworne if they shall enter into my rest.*

rest. that is, *They shall not enter into my rest*, Heb. 3. 18. This helpeth the exposition of that difficult place, *Matt. 15. 5.* which wee read, *By the gift that is offered by me thou maiest haue profit*: but if we conceiue it thus, according to the forme of the oath *Corban*. By *Corban* if thou receiue any profit by me: and vnderstand the execration implied, *Then let God doe thus and much more to me*. The sense will be thus; By *Corban*, thou shalt receiue no profit by me. This exposition is as agreeable to the scope of the place, as it is to their forme of swearing, and plainly sheweth how the Pharises, by their traditions, transgressed the commandement of God. For God commanded, saying; *Honour thy father and thy mother*. But the *Scribes and Pharises* said: Whosoeuer should say to father or mother, seeking reliefe, *By corban thou shalt receiue no profit from me*, he was discharged.

¹ Δόξεν, ὅ ἐάν ἐξ
ἐμῆς ὁψανάδας. Per
Corban, si quis-
quam tibi prodero.
Interpretor ὅ ἐάν
Si quicquid: quem-
admodum & ἐάν
Si quisquam, Mat.
10. 14. & Matt.
23. 18. Et execra-
tione subaudiā
sensus emergat. Per
Corban nihil tibi
prodero. ceterum,
si quis urgeat, quod
in fonte sit κορ-
βάν, non per Cor-
ban, vel ἐκ κορ-
βάν; sciendum,
quod similis ellipsis
in iurandi formulis
non est inusita-

ta, hinc ¹ הוּא כְּמִעוֹן הוּא כְּמִעוֹן valet per domicilium hoc. Vid. Dru-
sum de tribus scēlis. l. 2. cap. 17.

CHAP. VII.

Of their writing, their Masorites, and
their worke.

WRiting, in no nation came to its
perfection on a sudden, but by
degrees: The opinions of the
ancient

^a Plin. lib. 7. cap. 56.

Diodor. Sicul. lib. 6.

cap. 15.

^b Servius lib. 2.

Aeneid.

^c Alex. Genial. l. 2.

c. 30.

ancient, concerning the authors and inventers of letters, are different. Some say ^a *Cadmus* brought the use of letters into Greece; others say, ^b *Palamedes*: ^c some say, *Rhadamanthus* brought them into *Assyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenita* into *Latium*. Likewise some say the *Phenicians* had first the knowledge and use of letters.

*Phanices primi (fama si credimus) ausi,
Mansuram rudibus vocem signare figuris.*

Lucan.

^d Diodor. Sicul. l. 4.^e Plin. l. 7. c. 56.^f Euseb. prepar.

Evang. l. 18.

Others say the ^d *Ethiopians*: ^e others the *Assyrians*. But vpon better grounds, it is thought, that ^f *Moses* first taught the use of letters to the *Jewes*, and that the *Phenicians* learned them from the *Jewes*, and the *Grecians* from the *Phenicians*.

^g Diogen. Laert.
in vita Cleanthis.

In like manner, the matter vpon which men wrote, in ruder times was different. Some wrote on *rindes of trees*, whence *Liber*, signifying originally *a rinde of a tree*, is now used for *a booke*: ^g some wrote on *tile-stones* with a *bone* in stead of a *pen*: some on *tables*; this last was chiefly in use among the *Jewes*, the *Decalogue* was written in two *tables of stone*. Again, write these things vpon a *table*, *Es.* 30. 8. *ἐν ὁλίῳ* saith the *Septuagint*, as if the *writing tables* at that time were made of *box tree*. They used not then *pens* or *quills*, but a certaine instrument or *punch*, made of iron or Steele, called *stylus*, it was sharpe at one end, for the more conuenient indenting or caruing of the characters;

ractions; and broad at the other, for the scraping or blotting out what had been written; whence sprang that proverbiall speech: ^h *Innere stilum, To unsay what he hath said, or to blot out what hee hath written: Scribe stylo hominis; write with the pen of man, Es. 8. 1.* Afterward, before they came to binde vp bookes in manner as now we haue them, they wrote in a *roll of paper* or parchment, which sometimes was *ten cubits* broad, and *twentie* long, *Zach. 5. 2.* This they called *מגלה Megilla* in *Hebrew*, from *Galal, To role; Volumen* in *Latine*; in *English*, a *volume*, from *voluo, To role*. In the *volume of the Booke* it is written, *Pf. 40. 7.* And *Christ* closing the Booke, gaue it to the Minister. *Luk. 4. 20.* the word is *ῥυτίδας, complicans, folding, or rolling* it vp. And *vers. 17. ἀναῤῥυτίδας, Explicans, unfolding, or opening* it. ⁱ These *volumes* were written, not with one entire continued writing, but the writing was distinguished into many *spaces, columnes, or platformes*, like vnto so many *Area*; these *platformes* filled with writing, were in stead of so many *pages* in a booke: and thus we are to vnderstand that, *Ier. 36. 23.* When *Iehudi* had read three or foure *leaves*, hee cut it with the pen-knife, &c. These *leaves*, were nothing else but such *spaces* and *platformes* in the *roll*. After this manner the *Jewes* reserue the law written in such *rolles*, and with such *spaces* in their *Synagogues* at this day.

It is much controuersed, whether the *Jewes* did from the beginning write with *vowels* and

R r

accents,

^h *Erasm. in Adag.*

ⁱ *Buxtorf. in Ritus. epist. p. 4.*

accents, or whether they were added by the *Masorites*; for the vnderstanding of which, it will be needfull, *first*, to enquire who the *Masorites* were? *Secondly*, what their worke was? and then to deliuer in a proposition, what may bee probably thought in this point.

First, concerning the *Masorites*, wee are to know that מַסֵּר *Masar* signifieth *Tradere*, *To deliuer*: and *Masora* a *tradition*, deliuered from hand to hand, to posteritie without writing, as the *Pythagoreans* and *Druides* were wont to doe; but by the figure *Synecdoche*, it signifieth those *Criticall notes*, or *Scholion*, written in the margine of the Bible, and those that were the authors of those *criticall observations* were termed *Masorita*, *Masorites*. Concerning these authors who they were, there are two opinions. Some ^k thinke that they were certaine learned *Jewes*, liuing in the citie *Tiberias*, they termed them *Sapientes Tiberiadis*, *The wisemen of Tiberias*. These *wise men*, are thought to haue added these *marginall notes* vnto the *Hebrew Bibles*, ^l sometime after the finishing of the *Babylon Talmud*, which was about the yeare of our *Lord*, 506. This opinion is vnlikely for these two reasons. 1. ^m Because we cannot finde in histories, the continuance of any colledge or schoole in *Tiberias* so long, but rather that *degrees in learning* ceased there, within foure hundred yeeres after our *Sauour his birth*. 2. ⁿ In both *Talmuds* mention is made of the *Masora*, and the things contained therein. Others there-

^k *Aben. Ezra. vid.*
Buxtorf. comment.
Masor. c. 3.

^l *Eliaz. Lewita in*
praefat. tercia. l.
Masoreib kamina-
foreth.

^m *Buxtorf. in com-*
ment. Masor. c. 7.

ⁿ *Buxtorf. in com-*
ment. Masor. c. 8.

therefore more probably say, ° that the *Masorites* were that Ecclesiasticall Senate or Councell, held by *Efra*, *Haggi*, *Zacharie*, *Malachie*, and diuers others assembled for the reformation of the Church, after their returne from *Babylon*; they are called, *Kiri Synagoga magna*. This Councell continued at least forty yeares; for *Simeon the iust*, who went out in his Priestly robes, to meet and pacifie *Alexander the Great*, coming in hostile manner against *Ierusalem*, ¶ was the last of that Councell, and that was aboue three hundred yeeres before the birth of our Saniour. *Efra* was the President or chiefe of this Councell, he was of such repute among the *Jewes*, that they paralleld him with *Moses*, saying, ¶ *Dignus erat Esra, quod data fuisset lex per manus eius Israeli, si non praecepsisset eum. Moses.*

° R. Ascham. R. Gedalia. Buxtorf. in comment. Masor. a. 11.

¶ Pirke. Aboth. c. 1.

¶ Talmud. Sanhedrim. c. 2. f. 31.

In the second place, wee are to consider the worke, what the men of this great Synagogue being the true *Masorites* did; their worke may be reduced to these particulars. 1. When this great Councell was assembled, they, among whom *Efra* was chiefe (who was assisted with the inspiration of Gods spirit) ° determined what bookes were *Canonicall*, what *spurious* and *Apocryphall*. Secondly, ¶ the *authentique* and *canonicall* bookes were purged by them, of all errors crept into the Text in time of their captiuitie. Thirdly, they ¶ digested the *old Testament* into *twentie two bookes*, according to the number of the *Hebrew letters*. Fourthly, they di-

° Buxtorf. in comment. Masor. c. 11.

¶ Tertullian. l. de habit. mulier.

Chrysostom. hom. 8. ad Hebraeos. Irenaeus aduers. haeres. lib. 3. c. 25. Augustin. de mirab. sacrae script. l. 2. circa finem.

¶ Genebrard. l. 2. Chronolog.

stinguisht it into great *sections* and *verses*: for though the law was not so confusedly written; without any space or note of distinction betweene word and word, that it seemed all one *continued verse*, or as the *Kabbalists* speake, תיבה אחת *Theba achath*, one word, vntill the time of the *Masorites*; yet it was not so distinguished into *Sections*, and *Verses*, as now we haue it. *Fifthly*, They added their censures and *critical observations*, concerning the irregularity of many words, in respect of the *vowells* and *accents*. *Sixthly*, they *numbred* the *verses*, *words*, and *letters* of euery booke, to preuent all possibility of corrupting the Text in future times, for now they saw the gift of prophetic should cease. *Lastly*, they noted the *different writing*, and *different reading*: for the vnderstanding of which we must know, that in the *Hebrew* text, many words are written with *more*, many with *fewer letters*, than they are pronounced; ^a many words *written* in the text, which are not *pronounced*, &c. In the margin the difference is expressed, whence the difference in the text they terme כתיב *Cethib*, *Scriptionem*, the writing; the difference in the margin they terme קרי *Keri*, *Lectiōnem*, the reading: because they doe *reade* according to that in the margin. ^z This difference is thought by some to be a correction of the Bible, according to seuerall copies after their returne from *Babylon*, but that it is of *diuine authority*, containing many mysteries knowne to *Moses*, and the

Prophets

^a Sunt octo voces, quæ scriptæ sunt in textu, sed non leguntur, quas adducit Masora Ruth. 3. 12.

^z Contra hos disputat Elias Levita in præfat. 3. l. Masorib. hammaforib.

Prophets successiue (though many of them vnknowne to our age) and that it was not any *correction*, but the difference it selfe primarily and purposely was intended by the *Prophets*, and holy pen-men of the Scripture, euidently appeareth by the diuersity of readings in those bookes, which were written by *Haggi, Zacharie, Malachie, Daniel* and *Esra*, they being the *Authors* of their *owne* bookes, needed no *correction* at that time, themselves being *present*, yet in them this *different reading* is vied.

In the *third* place, the proposition followeth, namely, *Seeing that the Masorites passed their censure on many words, for their irregularity in their vowels and accents; therefore, The vowels originally were not from the Masorites, but of the same antiquity with their words; and in truth, otherwise they had beene a body or carcasse without a soule.*

CHAP. VIII.

Israels pitching of their tents, or of their camps.

WHiles the *Israelites* wandered thorow the *Wildernesse*, their *Church* was a *Tabernacle*, and their *habitations* *Tents*, so that their whole *Campe* might be termed a *moveable Citie*. It was diuided into three parts. In the centre or mid-

dle of all, was the *tabernacle* it selfe, with its *courts*, this they termed the *Campe of the Divine Maiesstie*. Next round about, pitcht the *Priests* and *Leuites*, to whom the charge of the tabernacle belonged, (and therefore the nearest adioyning place of habitation, might be the conuenientest for them) this was called the *Campe of Leui*. In the vtter parts round about *Leui*, the *twelue Tribes* pitcht their tents, this they termed the *Campe of Israel*. The *first Campe* resembled a great *Cathedrall Church* with its *Church-yard*. The *second*, a priuiledged place about the *Church*, as it were for *Colledges* for the habitation of the *Clergy*. The *third*, the *body of a citie*, wherein the *townesmen* or *laity* dwelt. The forme of the whole, is probably thought to be *four square*, * some say *twelue miles long*, and *twelue miles broad*.

In the Easterne part pitched these three tribes, *Judah*, *Issachar*, and *Zabulon*. On the Southside, *Ruben*, *Simeon*, and *Gad*. On the West, *Ephraim*, *Manasses*, and *Beniamin*. On the North, *Dan*, *Asher*, and *Naphthali* : and these made vp the *outward Campe*, termed the *Campe of Israel*. Betweene each tribe, in euery one of those foure quarters, there were distant spaces like streets, where there was buying and selling as in a market, and tradesmen in their shops, in ^b manner of a city leading to and froe. This *Campe* is ^c thought to bee round, a *mile distant* from the *tabernacle*, that is, a *Sabbath daies journey*, and this is gathered from,
Iosb.

* V^{er}o clid. Num. 2.

3.

^b Οὐδ' ἔτι ἀλλὰ
ἀγὼ, ἢ τῆλες μετα-
ρῆσαι ἔτι καὶ ἔτι
ἀγὼ καὶ ἔτι καὶ
Ioseph. l. 3. Antiq.
c. 11. p. 97.

^c Tradunt Hebraei,
filios Israelita cast-
ramentatos fuisse in
circumitu tabernacu-
li, ut unum millia-
re interfuerit (i.)
spacium mille pas-
suum, et hoc erat i-
ter Sabbati P.
Eg. Num. 2. 3.

Iof. 3. 4. where the distance betweene the people and the *Arke*, is commanded to be *two thousand cubits*.

After this, pitched the *Campe of Leui*: In the Easterne part *Moses*, *Aaron*, and the *Priests*: in the South, the *Cohathites*: in the West, the *Gershonites*: in the North, the *Merarites*.

In the middle was the *Campe of the Diuine Maieſtie*. Vnto this *Dauid* alludeth; *God* is in the middest of her, she shall not be moued, *Pſal. 46. 5.*

After the same manner, the parts of the *Citie Ierusalem* were distinguished, when the common wealth was settled. ^d From the gate of *Ierusalem*, to the mountaine of the *Temple*, was the campe of *Israel*: from the gate of the mountaine of the *Temple*, to the gate of the *Court* (which was otherwise called *Nicanors gate*) was the *Campe of Leui*: from the gate of the *Court*, and forward, was the *Campe of the Diuine Maieſtie*.

^d Maimon. in *Beſu. halic. i. r. d. cap. 7. §. 11.*

Furthermore, we are to know, that the *twelue Tribes* had betweene them foure principall banners or standards, three Tribes to one standard, for which reason, the *Church* is said to be terrible as an army with banners, *Cantick. 6. 4.* The Hebrew word *Banner*, *Num. 2. 2.* The *Greek* translateth ^e *Order*; and so the *Chaldee* calleth it ^f *Tekes* (a word borrowed of the *Greeke τεκεν*) order: Whence the *Apostle* taketh his phrase, *Euery man in his owne order*, *1 Cor. 15. 23.*

Euery banner was thought to be of three colours, & according to the colours of the preci-

^e Ἀρσενος, ἵε-
μας, ὅτι τὸ
μας αὐτῶν.
^f עֵל
טְקֵס
quique iuxta ordi-
natam suam aciem.
= Ionaſan נִיחֵל.
Num. 2. 3.

ous stones in the brest-plate, bearing the names of their *Patriarchs*. But this proportion will not hold in all, seeing *Leui* (who is not here among the other *Tribes*) was in the brest-plate one of the *twelve*; and *Ioseph* there graued on the *Berill*, hath here *two Tribes*, *Ephraim* and *Manasses*, vnto whom *two colours* cannot be allowed from the brest-plate.

Each *banner* had his seuerall *motto*, or inscription. In the *first standard* was written, from *Numb. 10. 25. Rise vp Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.* ^b It is moreouer taught by the *Hebrews*, that each *standard* had a distinct *signe* engrauen in it. *Rubens standard* had the *image of a man*: *Iudahs* the *image of a Lion*: *Ephraims* the *image of an Oxe*: and *Dans* the *image of an Eagle*.

These same *four creatures*, are vsed by *Ezekiel 1. 10.* to describe the ⁱ nature of *Angels*. Euerie *Cherubim* is said to haue *four faces*; the *face of a man*, to shew his vnderstanding; of a *Lion*, to shew his power; of an *Oxe*, to shew his ministratory office; of an *Eagle*, to shew his swiftnesse in the execution of Gods will. The same description of *Angels* you may finde, *Reuel. 4. 6.*

By the same *four*, in the opinion of many of the ^x *Fathers*, are shadowed forth the *four Euangelists*. The *man* shadowed Saint *Matthew*, because hee beginneth his *Gospell*, with the generation of *Christ*, according to his *humanitie*: The *Lion* Saint *Marke*, because hee beginneth his

^a Picunt in vexillo
Rubens fuisse ima-
ginem hominis: in
vexillo Iehudah,
imaginem leonis; in
vexillo Ephraim,
imaginem bouis: in
vexillo Dan, imagi-
nem aquila. P. Fag.
Num. 2. Aben Esra
ibid.

ⁱ Angeli ex hoc
versu definiti pos-
sunt. Sunt enim
spiritus intelligentes
ut homo, potentes
ut Leo, ministratori
ut Bos, & celeres
ut Aquila Tremel.
in Ezek. 1.

^b Hieronym. ad ini-
tium sui commenta-
rii in Mat. 11. Gre-
gorius homil. 4. in
Ezek. Ab Hierony-
mo dissentit D. Au-
gustinus in Mat-
theo, & Marco,
nam in Leone Mat-
theum, Marcum in
homine putat ad-
umbratum. Augu-
stin. de consensu E-
uangelist. lib. 1. c. 6.

he praieſth, *Pſa.* 80.2. *Before Ephraim, Benjamin, and Manasse*, ſtirre vp thy ſtrength, and come and ſaue vs. At the fourth alarme, aroſe the *ſtandard of Dan, Aſher, and Naphtali*; and to theſe was committed the care of *gathering together the lame, feeble, and ſicke*, and to looke that nothing was left behinde: whence they were called the *gathering hoſt*, *Joſh.* 6.9. vnto this, *Dauid* alludeth; When my Father and my Mother forſake mee, the Lord will *gather mee*, *Pſal.* 27.10.

Concerning their *marching in warre*. *Fiſt*, the Priests ſounded the alarme with trumpets, *Num.* 10.9. this they termed¹ *Terugnah*. *Secondly*, one Priest was ſeleſted out of the reſt, to ſtir vp the hearts of the people, and by a kinde of hortatory Oration, to encourage them for the warre, *Deut.* 20.2. him they called *unctum belli*, The *anointed of the battle*. *Thirdly*, they marched on by ſiue and ſiue in battle aray, *Exod.* 13.18. ſo the^m originall ſignifieth in that place.

In the laſt place, wee are to conſider how they were to deale in beſieging a Towne, for the conceiuing whereof, note theſe *two propoſitions*.

1. *They were to offer peace vnto all forreiners, and Canaanites*, *Deut.* 20.10. And this is cleere-ly ſignified, *Joſh.* 11.19. There was not a Citie that made peace with the children of *Iſrael*, ſaue the *Hivites*, the inhabitants of *Gibeon*, all other they tooke in battell. For it was of the Lord to harden their hearts. Yet here *Moab* and

Ammon

הַרְעָה
clangor, Vociferatio. Hebraei duplicem clangorem esse statuunt, alterum quo vocari alterum
הַרְעָה
alterum
הַרְעָה
quorum ille aquibilibus est vox, hic citius concisusque fragor: ille ad conuocandos ceteros, hic ad accendendos militum animos facit.

הַרְעָה

Ammon are excepted, *Israel* must not seeke their peace; *Deut.* 23. 6.

2. They were to make a covenant with none of the seven Nations, *Deut.* 7. 2. *Exod.* 23. 32. & 34. 14. With forreiners they might, *Iosh.* 9. 7. peradventure you dwell among vs, and how shall we make a covenant with you? Not, how shall wee make peace with you?

Some may question, what the difference was betweene making peace, and making a covenant? I answer twofold. 1. The making of peace was a naked stipulation, or promise mutually made, for the laying aside of all hostile affections towards each other, whereby life on both sides might be secured: Making a covenant, was a solemne binding of each other to performance of this mutuall promise, by outward ceremonies of ^a cutting a beast in twaine, and passing betweene the parts thereof, *Ier.* 34. 18. as if they would say; Thus let it be done to him, and thus let his body be cut in two, who shall breake this covenant. Secondly, peace was not concluded by the *Israelites*, but onely vpon these termes, that the people should become tributary vnto them, *Deut.* 20. 11. The making of a covenant was vpon equall termes, without any condition either of tribute or seruice, as is gatherable from the covenant made by *Ioshua* with the *Gibeonites*, where there is no mention of any condition at all, *Iosh.* 9.

This difference seemeth to me warrantable, and serueth to reconcile many places of Scrip-

^a Hæc est confacere
Hebrai Fædus fa-
cere, dicant

כרות הברית

(1) Diuidere, aut
dissecare fædus:
quemadmodum
apud Latinos, dici-
tur Percutere fæ-
dus, quæ locutio
fluxit ab antiquo
federis faciendi
more. Sacerdos
enim ferebat por-
cum siliæ, dicens,
Sic à Ioue feriatu-
ris, qui sanctum hoc
fregit fædus, ut
ego hunc porcum
ferio. I. Ius Decal.
1. lib. 1. p. 7.

ture, as where God saith; *offer peace to all: and make a covenant with none.* Secondly, it sheweth the fraud of the Gibeonites to be greater than is commonly conceived, for they sought not peace simply, but a covenant. *Make a league with us, Josh. 9. 6.* Thirdly, it salueth that common obiection, made in defense of *vnaduised oathes*, to proue them obligatory, though *vnlawfull*. The argument is framed thus: *The covenant which Ioshua made with the Gibeonites vnaduisedly was vnlawfull: but that was obserued by him, and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam. 21. 1. Therefore, &c.* I say it salueth that obiection, because if we diligently obserue *Ioshuabs* practise, we shall finde *vnaduised oathes* to be so farre, and *onely so farre binding*, as they agree with Gods word. Gods word required, that the Gibeonites should haue their lines secured, because they accepted peace; thus farre therefore the *covenant was still of force*: Gods word required, that the *Canaanites* after the acceptance of peace should become *tributary*; here the *covenant was not of force*, and therefore *Ioshua* made them *hewers of wood, and drawers of water*, which is a kinde of tribute in the language of the Scripture, a tribute of the body, though not of the purse, in which sense the *Egyptian taskmasters*, are in the originall called *tribute-masters*, *Exod. 1. 11.*

CHAP. IX.

Their Measures.

Masures in vse among the *Hebrewes*, and so among all other Nations, they are of *two sorts*: some *Mensura applicationis*, Measures of application, as a span, a cubit, a yard, and the like. Secondly, *Mensura capacitatis*, Measures of capacity, as pints, quarts, pecks, bushels, &c. Measures of application mentioned in Scripture, are these that follow; in which that there might be no deceit, the ground of these measures, was the breadth of so many, or so many barley cornes middle sized laid by one another. *אצבע Etsbang*, Digitus, A finger, an inch. * It containeth the breadth of six barley cornes ioyned together where they are thickest: though in round reckoning, it goeth for an inch, yet in accurat speaking * *soure fingers make three inches*. Of this there is mention *Ier. 52. 21.*

* *Arias Montan.*
Thubai Cain,

* *Quatuor digiti*
constituunt tres pol-
lices Franc. Junius
in Exek. 40. 5.

Palmus, this was twofold; *Palmus minor*, and *Palmus maior*. The lesser containeth the breadth of *soure fingers* (i) *three inches*: the *Hebrews* terme it *טפח Tophach*, the *Greeks* *παρασφα*, the greater is termed *זרע Zeresh*, by the *Greeks* *σπιθαμή*; in *Latine*, *Spithama*, & *Dodrans*. It containeth the measure that is betweene the

* Sf 3

thumbe

thumbe and the little finger stretcht out, *A spanne.*

פד Pagnam, Pes, *A foot.* It containeth
twelve inches.

• Quatuor palmos
 seu minores. Pet.
 Martyr. 1 Reg. c. 6.

אמה Amma, Cubitus, *A cubit.* We shall finde
 in Authors, mention of *four kinds of cubits.*

1. *Cubitus communis*, this was the measure from
 the elbow to the fingers end; it contained a
 foot and halfe, or halfe a yard, it is called the
common cubit. 2. *Cubitus sacer*, *An holy cubit*,
 this was a full yard, containing *two of the com-*
mon cubits, as appeareth by comparing 1 King.
 7. 15. with 2 Chron. 3. 15. In the first place, the
 pillars are reckoned each of them *eightene cu-*
bits high: in the second place, they are recko-
 ned *five and thirty cubits high*, which together
 with the basis, being *one ordinary cubit high*,
doubleth the number; so that the first text, is to
 be vnderstood of *holy cubits*: the second, of
common cubits. 3. *Cubitus regis*, the *Kings cubit*;
 this was *three fingers longer then the common*
cubit: Whereas the common cubit is termed
cubitus viri, the *cubit of a man.* Deut. 3. 11. Onke-
 los doth improperly terme it *cubitus regis*, the
Kings cubit. Lastly, there was *cubitus geometri-*
cus, *A Geometricall cubit*, it contained *six com-*
mon cubits,^d and according to these cubits, it is
 thought that Noah's Arke was built.

• Origen. hom. 2. in
 Genes. 11. August.
 de ciuitat. Dei lib.
 15. cap. 27.

• Quinque palmos.

• Sex palmos.

Some make the difference between the *cubit*
of the sanctuary, & the *common cubit*, to be thus:
The common cubit, they say contained *fifteene*
inches; the *holy cubit* *eightene inches*. But that
 the

the *holy cubit* contained two common cubits hath beene evidently proued, and it is probable, that those who make the difference to be onely three inches, haue mistaken the *Kings cubit*, for the *holy cubit*.

כֶּהֶל *Chebel*, *Funiculus*, A line or rope. The iust length thereof is vnknowne, the vse thereof, was to measure grounds, whence it is sometimes taken for the inheritance it selfe. The lines are fallen to me in pleasant places, *Psal.* 16.6. That is, mine inheritance.

קָנֶה *Kaneh*, *Arundo*, the reede. The vse of this, was to measure buildings; the length thereof was six cubits and an hand-breadth, *Ezek.* 40.5. The cubits in this place, are * interpreted *Kings cubits*: it was lesse liable to deceit then the rope, because it could not be shortened, or lengthned, by shrinking or stretching; hence the canon or rule of the holy Scripture is mystically typed out by this reede, *Ezek.* 40. And *Reu.* 21.15.

* Tremelius in
hunc locum.

To these may bee added other measures, wherewith they measured their wayes, and walkes. The least of these was קָדָשׁ *Tfagad*, *Pasus*, A place.

שְׂדֵה דָוִד *Stadium*, A furlong. It is often mentioned in the *New Testament*, not at all in the *Old*. * It contained one hundred twentie five paces, which is the eighth part of our mile. Some thinke it to be called so *à* *stans* *solorus*, from standing, because *Hercules* ran so much ground in one breath, before he stood still.

* *Stidorus.*

* *Millia-*

Milliarium, A mile: It containeth with vs a thousand paces, but much more among the Hebrewes. Their word בֶּרֶךְ *Barah*, translated often *Milliarium*, properly signifieth *A dinner or meale*; and being applied vnto iourneyes, walkes, or wayes; it signified so much ground as vsually is gone, or conueniently may be trauailed in halfe a day, betweene meale and meale, or bait and bait. The word is read, Gen. 35. 16. When there was (בֶּרֶךְ הָאָרֶץ *Cibrath haarets*) about halfe a dayes iourney of ground. The Greeke in that place, hath an vncouth word χαλκας, doubtlesse it was made from the Hebrew *Cibrath*, and signifieth *halfe a dayes iourney*.

Their measures of capacity, termed *Mensura capacitatis*, were of two sorts. Some for dry things, as corne, seede, &c. Some for liquid things, as Wine, Oyle, &c. In both that there might be a iust proportion obserued, all their measures were defined by a set number of hen egge shels of a middle size.

In my paralelling of them with our measures, where I speake of *Bushels*, *Halfe-bushels*, *Pecks*, &c. I am to bee vnderstood according to *Winchester measure*, as wee phrase it, such a bushell containeth eight gallons. Where I speak of *Gallons*, *Pottles*, *Quarts*, &c. I am to bee vnderstood according to our *Ale measure*, thereby I auoid fractions of number.

^a *Arles Mountan.*
Tombal Cain.

כַּב *Kab, Kabus, A Kab*. ^a This contained twenty foure eggs, it held proportion with our quart. The least measure mentioned in Scripture,

ture, is the *Fourth part of a Kab*, 2 *King. 6. 25.* The famine in *Samarita* was so great, that a *fourth part of a Kab* of *doues dounge* was sold for five peeces of siluer. The *Rabbines* haue a *Prouerbe*. That ^b *ten Kabs of speech* descended into the world and the women tooke away nine of them.

עמר *Omer*. It contained * *one Kab* and an halfe, and a *fifth part of a Kab*. That is, *Three pints* and an halfe pint, and a fifth part of an halfe pint. It was the tenth part of an *Ephah* *Exod. 16. 36.*

סאה *Seab*, ^{סַיִר} *Satum*, the *Latine* interpreters commonly render it by *Modius*. It contained * *six Kabs*, that is, *A gallon* and halfe. We translate the word in generall *A measure*: To morrow this time a *measure* (that is a *Satum*) of fine flower shall bee sold for a shekel, 2 *Kings 7. 1.*

אפה *Ephah*, It contained ^d *three Sata*, that is, *halfe a bushel* and a *poile*.

לֶתֶח *Lethee*, It contained * *fifteene Modios* (i.) *Sata*. That is, *two bushels*, *six gallons* and a *poile*. Mention of this is made, *Hof. 3. 2.* It is there rendred in *English*, *halfe an Homer*.

חומר *Homer*. It is so called from **חמור** *Chamor*, *Asinus*, an *Asse*; because this measure contained so much graine, or corne, as an asse could well beare. It contained *ten Ephahs*, *Ezek. 45. 11.* that is, *Fortie fine gallons*, or *fine bushels* and *fine gallons*.

קור *Cor*, *Cornus*. The *Cor* and the *Homer*

Tt

were

עשרה קבב
שוחם ירר
לעולם
חשעה וטלו
ושיר

Vid. Buxtorf. lex. 6.
היה
* *Alfred. prag.*
theol. lib. 2. pag. 588.

* *Vid. Buxtorf.*
Lexic. in קבב
ex opere R. Alph.
tractat. de pasc.
cap. 5. fol. 176.

^d *Arias Montan.*
Thubal can.

* *Epiphani. de men-*
sur. & ponderib.

were of the same quantity, *Ezek. 45. 14.* It was not onely of liquid things; *Luke 16. 7.*

These measures of which wee haue spoken hitherto the *Hebrews* vsed in measuring of *drie things*: Three other measures there were, which they vsed for liquid or *moist things*.

¹ Buxtorf. in loco
superius citato.

לוג *Log*. It contained ¹ six eggshells. It was of the same quantity as the fourth part of a *Kab*. Halfe a pint.

² Buxtorf. ibid.

הין *Hin*. It contained the quantity of ² seventy two eggshells, so that it was of our measure three quarts.

³ Hieronym. *Ezek.*
45.

בא *Bath, Baine, Bathus, the Bath*. It was of the same capacity with the *Ephah, the tenth part of an Homer, Ezek. 45. 14.* The *Latine* interpreters commonly render it *Cadus*. ^h *Hierome* writing vpon *Ezekiel*, renders it *Vadus*. *Decima pars Cori, inquit, in speciebus liquidis vocatur bathus, sine vadus.* I sometimes thought there had beene some error in the print; namely *Vadus* put for *Cadus*: But now I finde the *Greekes* to vse both *Batos*, and *Edos* for this measure, and from the last of these *Greeke* words, that antient *Father* reades it *Vadus*. Sometimes our *Englishe* renders it in generall *A measure, Luke 16. 6.* It contained *fourte gallons and an halfe*.

All these measures were proper to the *Hebrews*, I finde three others mentioned in the *N. T.* taken from other nations.

¹ *Alfred. in apoc.*
Theol. p. 361.

Eudi, Sextarius. We *Englishe* it in generall, *A pot; Marke 7. 4.* ¹ It was of the same quantity with

with the *Log*, if we vnderstand it of the *Roman Sextarius*. It was somewhat more, if we vnderstand it of the *Attick Sextarius*. *Vndecim Attici sextarij aquabant Romanos duodecim*. In probability we are to vnderstand the *Roman* measure, so that it contained *six egges*, that is, *halfe a pint*:

זעין, *Chenix*. A measure, *Reu. 6. 6*. It signifieth properly that measure of corne, which was allowed seruants for their maintenance euery day. Whence was occasioned that speech of *Pythagoras*; *Super Chanice non sedendum*. That is, *We must not rest upon the prouision which sufficeth for a day, but we must take care for the morrow*. It contained ^k *four* *Sextarij*; that is, *A quart*.

^k *Budeus de asse lib. 5.*

Μετρητης, *Metreta*, *Iob. 2. 6*. It is translated *A skin*. It was a measure in vse among the *Athenians*,^l It was of the same quantity with *Cadus*, and *Cadus* (as before was noted) was equall to the *Hebrew Bath*, so that it contained *four* *gallons* and an *halfe*.

^l *Budeus de asse lib. 5.*

C H A P. X.

Their coines, first of brassen coines.

THat they might haue iust coines and weights, they weighed both them and their weights by *barly cornes*.

T t 2

Aswlor.

פרוטה
בשקל חצי
שעירה
Moses Ketjenf.
fol. 134. Col. 4.

Assiv, Minutum, A mite, Luke 21.20. Marke 12.42. The latter Hebrews call it פרוטה, the Syriak שמונא (i.) Octana, the eighth part of Assarium, ^m It weighed halfe a barley corne, It valued of our money, three parts of one c.

Kodrans, Quadrans, A farthing. It was a Roman coine, weighing a graine of barley, it consisted of two mites. The poore widow threw in two mites, which make a farthing, Marke 12.42. by consequence it valued of ours. c. $\frac{1}{4}$.

Asior, Assarius, vel Assarium. It was a Roman coine weighing foure graines. The Rabbins call it איסור /sor, and say that it containeth ^{*} eight mites. Of this we read, Math. 10.29. Are not two sparrows sold for (an Assarium) our English readeth it for a farthing? It valueth of ours in precise speaking. q^a--q

^{*} Drusus in praetor.
Luc. 12.59.

Their siluer coines.

גרה Gerah. It was the twentieth part of the shekel of the Sanctuary; A shekel is twenty Gerahs; Exod. 30.13. It was the least siluer coine among the Hebrews; It valued of ours 1 δ.ob.

אגורה Agorah. We English it in generall, a peece of siluer, 1 Sam. 2.36. But it appeareth by the Chaldee Paraphrase, that it is of the same value with Gerah, that Paraphrase renders both מעא Megna, by the Greeke they are both rendered μεγαλ, the value thereof, therefore is 1 δ.ob.

קשיטה Keshita. The word signifieth a lambe, &

is vsed for a certaine *coine* among the *Hebrews*, on the one side whereof the image of a *lambe* was stamped, our *English* reades it in generall a *peece of money*. *Jacob* bought a parcell of a field for an hundred *peeses of money*, *Gen* 33.19. In the originall it is for an hundred *lambes*. But it is apparent, that *Jacob* paid *money*; for *S. Steuen* saith, he bought it for *money*, *Act*. 7.16. In the iudgement of the *Rabbins*, it was the same that " *Obolus*, ° *twentie of them went to a shekel*; So that the value thereof was 1 ō. ob.

כסף *Ceseph*, ἀργήριον, *Argentens*. A *peece of siluer*; as the *Romans* numbred their summes by *Sesterces*, insomuch that *Nummus* is often times put absolutely, to signifie the same as *Sestertius*; so the *Hebrews* counted their sunis by *shekels*, and the *Grecians* by *Drachmae*, hence *Argentens*, A *peece of siluer*, being put absolutely in the Bible, if mention in that place be of the *Hebrew coines*, it standeth for a *shekel*, and valueth 2 ō. 6 ō. if it stand for the *shekel of the Sanctuary*: if it stand for a *common shekel*, then it valueth 1 ō. 3 ō. But if mention be of the *Greece coines*, as *Act*. 19.19. Then it signifieth the *Attick Drachma*, which valueth of our money 7 ō. ob.

δραχμή *Luke* 15.8. P It was a *quarter of a shekel*, and thus by consequence it valued of ours 7 ō. ob.

διδραχμή, *Didrachmum*, *Mat*. 17.24. Wee *English* it *Tribute money*: The *Syriak* readeth *Duo luzim*, now that coine which was termed *Zuz* by the *Hebrews*, was answerable to the

° R. Solan Gen.

33.19 It. & David

in lib. radie. It. Lewi

ben Gof. Gen. 33.

19.

° Deuf. ad affie.

loca Gen. p. 119.

° Breercowid, de num

הרין וזוזין

Roman denair, whence it appeareth that it valued of ours 1 S. 3 D.

Stater, stater. We English it a *peece of money* at large, but it contained precisely *two Didrachma*. For the *Tribute money* to be paid for each person, was *Didrachmum*, as is eident, *Mat.* 17. 24. and this *stater* was paid for *two*, namely for *Christ* and *Peter*; the value of it therefore was 2 S. 6 D.

¹ Tremel. *Mat.* 22.
19.

¹ Aben Ezra *Nehem.* 10. 32.

¹ Joseph. de bello lib.
7. cap. 26.

Aureus, Denarius, A pennie. This was their *Tribute money*, *Mat.* 22. 19. There were ¹ *two sorts of pence* in use among them; the *common pennie*, which valued of ours, 7 D. ob. And the *pennie of the Sanctuarie*, which valued, 1 S. 3 D. For it was answerable to their *Didrachmum*, and of this last we must vnderstand Saint *Matthew* in this place, for their *Tribute money* was *Didrachmum*, as before hath beene noted out of *Mat.* 17. 24. This *Didrachmum*, or *halfe shekel*, was formerly paid by the *Israelites*, ¹ euery yeere after they were twenty yeeres old, towards their *Temple*, *Exod.* 30. 13. *Caesar* by taking away this money from the *Temple*, and changing it into a *Tribute* for his *owne coffers*, did in truth take away from *God* that which was *Gods*. Hence in that question proposed vnto *Christ*, *Is it lawfull to giue Tribute vnto Caesar or not?* *Christ* answereth, *Render vnto Caesar the things that are Caesars, and vnto God the things that are Gods.* ¹ This very *Tribute* afterward was paid by the *Iewes* towards the *Roman Capitoll*, by vertue of a decree made by *Vespasian*.

זוז Zuz, It was the ⁴ fourth part of a Shekel ^{זוז רבע} of silver; It valued therefore of ours 7 ^{שקל בסף} ^{Elau Tbnit.} ^{ob.}

שקל Siclus, A Shekel. It was twofold; Siclus regius, The Kings Shekel, of common use in buying and selling, it valued, 1 ³ ⁶. 3 ⁶. And Siclus Sanctuarij, The shekel of the Sanctuarie, it valued, 2 ³ ⁶. 6 ⁶.

The Shekels of the Sanctuarie were of two stamps. The one was alwaies in use among the Jewes: the thirtypieces of silver which Indus received, are thought to be thirty Shekels of the Sanctuarie. It had stampt on the one side, the pot of Manna, or as others thinke Aarons censer, or Incense cup: the inscription on this side was שקל ישראל, The Shekel of Israel: on the reuerse side, was stampt Aarons rod budding, with this inscription about the coine, ירושלים חקרושה Ieruschalajmhakeduscha. After the coming of our Saviour, the Jewes which were conuerted to the Christian faith, changed their Shekel, and on the first side stampt the image of Christ with י at the mouth of the image, and י in the pole, which three letters made his name Iesu. On the reuerse side, there was no picture, but the whole rundle was filled with this inscription מלך בא בשלום ואור מאדם עשוי הי (i.) Messias rex venit cum pace, & lux de homine facta est vita. In some coines, for the latter clause of that inscription is read, אלהים אדם עשוי (i.) Deus homo est factus.

Alfed. precog. Theol. p. 550.

The Kings Shekel in David and Salomons time,

time, had stamp on the one side, a kinde of tower standing betweene ירר and שלם and vnderneath was עיר הקדש. The whole inscription was, *Ierusalem vrbs sanctitatis*: On the reuerse side, the rundle was filled with this Hebrew ירר המלך ובנו שלמה המלך i, *Dauid rex, & filius eius Solomon rex.*

The *Shekel* againe was diuided into *lesser coines*, which had their denomination from the parts thereof. Thus we reade of the *halse shekel*, *Exod.* 30. 13. The *third part of a Shekel*, *Nehem.* 10. 32. The *quarter of a Shekel*, *1 Sam.* 9. 8.

Their gold coines.

זהב *Zahab*. The *Englisb* readees it, *A peece of gold*, *2 King.* 5. 5. By it is meant, that which elswhere is called *Siclus auri*, *A Shekel of gold*, *1 Chron.* 21. 25. Hence the one thousand seuen hundred *peesces of gold* mentioned, *Iudg.* 8. 26. The *Greeke* renders 1700. * *Shekels of gold.* * The weight of this coine was two *Asticke drams*, the value 15 s̄.

u שֶׁקֶל זהב, &c.
x Breckenwood de nummis.

אדרכון *Adarcon*, of this we reade, *Esr.* 8. 27. It was also called דרקמן *Drakmon*, of which we reade, *Esr.* 2. 69. Both these names seeme to denote the same coine, if not, yet both were of the same weight. The *Greeke* interprets them both by δραχμή, and our *Englisb* accordingly renders both *A Dram*: which must bee vnderstood of the *drams* in vse among the *Hebrews*,

brews, weighing two *Attick drams*. From the Greeke *Drakmon* seemeth to haue had its name. ¶ Hee coniectureth not amisse, who thinketh that *Adarcon* was so called, *quasi Daricon*, which was a certaine coine of gold in vse among the *Persians*, and from *King Darins* (whose image one side thereof bore) was named *Daricon*, and amongst the *Chaldeans*, is often prefixed before a word, as *ד* is amongst the *Hebrews*. The value of this coine was of *Quits 15. 5.*

1 Brerewood
De nummis.

Their summes.

Their *summes* were two *מנה* *Maneh*, *מנה*, *Min*, a *Pound*. In gold it weighed *one hundred Shekels*. This appeareth by comparing these texts, 1 *King*. 10. 17. *Tres מנים* *Manim*, *Three pound* of gold went to one shield. Now wee reade, 2 *Chron*. 9. 16. *Three hundred Shekels* of gold went to one shield. The name *Shekels*, is not expressed in the originall, but necessarily vnderstood, as appeareth in that which was spoken of *Zabab*. For it is a receiued rule, that in scripture, *Aurum* being put with a *numera*ll, signifieth so many *Shekels of gold*: and so *Argentum* in like manner. The weight thereof then being *one hundred Shekels*, it followeth that the value was 75. l. In *siluer* their *Maneh* weighed *sixtie Shekels*, *Ezek*. 45. 12. so that it valued 7. l. 10. s. Note, that *Sheindler* was deceived, in saying that the price or value of the *Maneh* was changed in *Ezekiels* time, because it then valued but 60. *Shekels*, whereas before it va-

2 Sheindler, in
מנה

lued 100 *Shekels*, for it was the *Shekel* of gold which valued an *hundred*, but the *Prophet* *Ezekiel* speaketh of the *Shekel* of *silver*:

The second summe was ככר *Cicar*, *Talentum*, *A Talent*. This if it were of *silver*, it contained in weight *three thousand shekels*. For those two verses being compared together, *Exod.* 38. 25, 26. sheweth, that *six hundred thousand* men, paying euery man *halfe a shekel*, the whole summe amounteth to an *hundred Talents*; whence it followeth, that *A Talent* of *silver* amongst the *Hebrews*, was 375 *l.* But a *Talent* of *gold* (the proportion of *gold* to *silver* being obserued) was *twelue times* as much, so that it valued of ours 4500 *l.*

In this tract of their coines, we are to know *three things*. *First*, that as the *Romans* in the former ages, vsed *Æs graue*, *Bullion money* vnstamp't, which in the *Masse* or *Billot* they weighed out in their paiments; and afterward *Æs signatum*, *coined metalls*: So the *Hebrews*, though at last they vsed *coined money*, yet at first they weighed their *money vncoined*; *Abraham* weighed to *Ephron* the *silver*, *Gen.* 23. 16. Hence the *shekel* had its name from שֶׁקֶל *Shakal*, *Ponderare*, *librare*, *To weigh*, or *put in the ballance*. *Secondly*, as the *coined Shekel* was *twofold*; one for the vse of the *sanctuary*; the other for the vse of the *Common-wealth*, and that of the *sanctuarie*, was *double the price* of the *other*: So the *weight of the shekel* is to bee distinguisht after the same manner; the *shekel of the sanctuary*, weighed *halfe*

halfe an ounce Troy weight; the common shekel, weighed a quarter of an ounce. For example, Goliaths speares head weighed six hundred shekels of the sanctuary, 1 Sam. 17. 7. that is, twentie five pound weight: Absoloms haire weighed two hundred shekels after the Kings weight, 2 Sam. 14. 26. that is, foure pound weight and two ounces. Yea the summes, which I haue reckoned only according to the sanctuarie, in common vse according to the Kings weight, they abate halfe their value.

Thirdly, the lesser coines were in generall termed קֶסֶפֶת, or in the singular number קֶסֶפֶא, John 2. 15. The word signifieth properly, a small quantity, or little peece of metall, such as may be clipt off from coines. ^a Vpon the first of the moneth Adar Proclamation was made throughout Israel, that the people should provide their halfe shekels, which were yeerely paid toward the service of the Temple, according to the commandement of God, Exod. 30. 13. ^b On the twentieth of Adar, then they brought tables into the Temple (that is, into the outward court where the people stood) on these tables lay these קֶסֶפֶת or lesser coines, to furnish those who wanted halfe shekels for their offerings, or that wanted lesser peeces of money, in their payment for oxen, sheepe, or doues, which likewise stood there in a readinesse in the same court, to be sold for sacrifices: but this supply of lesser coines, was not without an exchange for other money, or other things in lieu of money, and that vpon aduantage. Hence those

^a Moses Kotsenf. de Siclus fol. 122. col. 2.

^b Moses Kotsenf. ibid.

* *Κάλλαξ*, in-
quit P. Lux, *ſt* ap-
prietis *ἀνταγνιδ*.
Dief. Annot. in
N. T. part. alter.

that ſate at theſe tables as chiefe bankers, or *Ma-
ſters of the exchange*, they were termed *Κάλλαξ*;
in reſpect of the *leſſer coines* which they exchan-
ged; in reſpect of the *exchange* it ſelfe, they
were termed *Κάλλαξος*; for * *Κάλλαξος* ſignifieth
the ſame in Greeke, as *Cambium* in Latine,
whence thoſe letters of exchange, which the La-
tins call *Literas cambij*, the Greekes call *συμβολα*
Κάλλαξος, *Tickets of exchange*; in reſpect of the
tables at which they ſate, they are termed by
the *Talmudiſts* *שולחנין* *Schulchanim*, from
שולחן *Schulchan*, *Menſa*; for the ſame reaſon
they are ſometimes termed by the *Greeks* *μεν-
ζαρι*, and by the *Latins* *Menſarij*. Theſe are
thoſe *changers of money*, which our *Sanior*
droue out of the Temple.

FINIS

חנה לא חן



THE
NAMES OF AV-
thors cited in this Booke.

A

A Ben Esra.
Aboth. vid. Pirke aboth

Eschines.

Alexander Neopol.

Alstedius.

Ambrosius.

Aquinas.

Aristoteles.

Arias Montanus.

Aristophanes. Aurelia Allo-
brogum 1607

Artemidorus.

Athenaus.

Augustinus. Colonia Agrippi-
na. 1616

B

B Aal turim.
Beda.

BeUarminus.

Bertramus.

Beza.

Bodinus.

Brerewood.

Buxtorfius.

Budaus.

C

C Aninius.
Capnio. vid. Reuchlin.

Carion.

Casaubonus.

Calius Rhodiginus.

Chazkum.

Chemnitius.

Chimchi alias R. David Kimchi.

Chrysostomus.

Clemens Alexandrinus.

Cicero.

Confilium

Concilium quinum sextum.

Cyrillus.

Cyprianus.

Cunaeus, Lugduni Batavorum.

Genebrardus.

Gorionides.

Gregorius Nazianzen.

Gyraldus.

1617

D.

D *Emosthenes. Venetijs*

1554

Diodorus Siculus.

Dionysius Halicarnass.

Drusius de tribus sectis. Fra-

nckera 1619

E.

E *Lias Thisbites.*

Epiphanius.

Erasmus.

Euripides.

Eustathius.

Eusebius.

F.

F *Vnccius.*

Fagius.

Firmicus.

G.

G *Alatinius. Francofurti*

1612

Gellius.

H.

H *Erodius.*

Herodotus.

Hesiodus.

Hieronymus, Basilea 1516

Homerus.

Horatius.

Hospinianus, Tiguri 1611

I.

I *Alkus, Cracovia 1595*

Iansenius.

Iosephus, Aurelia Allobrog.

1611

Jonathan.

Iunius.

Iustin, Martyr.

Iustin, histor.

Iuuenalis.

Ilmedenn.

K.

K *Imchi, vid. Chimchi.*

Lactantius.

L.

L Actantius.
 Laertius.
 Levi ben Gerson.
 Lipsius.
 Linius.
 Lucanus.
 Lucianus.
 Lyranus.

M.

M Acrobatus.
 Maginus.
 Maimonides lib. 1ad. Venetijs
 1574
 Masius.
 Maximus Tyrinus.
 Montacutus.
 Moses Kotsensis. Venetijs
 1557.
 Munsterus.
 Musar.
 Modestus.

O.

O Eucumenius.
 Onkelos.
 Origenes.
 Ovidius.

P.

P Hilo Iudans. Colonia
 Allobrog 1613
 Pirke Aboth.
 Plautus.
 Plinius.
 Pierius. Basilea 1575
 Plutarchus.
 Procopius.
 Prudentius.

R.

R Euchlinus (pro quo citatur
 Capnio perperam) Fran-
 cofurti 1612
 Rosinus.
 Ruffinus.

S.

S Eder olam minus.
 Septuaginta interpretes.
 Serarius.
 Scaliger } De emend. temp. Lu-
 tetia 1583
 Triharez. Franckera
 1619

Sheindler.
 Sigonius.
 Scholiastes Aristophanis.
 Solomon Iarchi.
 Solinus.

Sozomenus.

Soxomenus.
Stadius.
Stukius.
Suetonius.
Suidas.
Syrus interpres.

T.

T Al mud Babylonicum.
Talmud Hierosolymi-
tanum.

Targum Vzielidis, siue Iona-
thanis.

Targum Onkelos.

Targum Hierosolymitanum.

Tertullianus. 1609

Theophylactus.

Theodoretus.

Theophrastus.

Tholosanus.
Thiseites.
Tiraquellus.
Toletus.
Tremelius.

V.

V Atablis.
Valerius Max.
Varro.
Virgilius.

X.

X Enopion, Basilea 1569

Z.

Z Epperus.
Zohar.

C 11951

60666

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